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UNITED STATES OF AMERICA.

COAT-OF-ARMS OF THE MOST ANCIENT AND HONORABLE FRATERNITY OF FREE AND ACCEPTED MASONS.

MANUAL

OF THE

Ancient Accepted Scottish Rite,

ARRANGED TO CORRESPOND WITH THE RITUAL OF THE

SUPREME COUNCIL OF THE 33D DEGREE

FOR THE

NORTHERN MASONIC JURISDICTION OF THE UNITED STATES;

TOGETHER WITH THE

REVISED CONSTITUTIONS OF THE ORDER.

BY

WILL. M. CUNNINGHAM, M.A., K.·.T.·.,
Sov.·.Gr.·.Ins.·.Gen'l.·.33°.

THIRD EDITION, REVISED.

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TO THE

SUPREME COUNCIL

OF

S.·. G.·. I.·. G.·. OF THE 33D DEGREE,

FOR THE

Northern Masonic Jurisdiction of the United States,

WHOSE GRAND EAST IS BOSTON,

THIS VOLUME

IS

RESPECTFULLY INSCRIBED.

HEALTH, STABILITY, POWER.

Grand East, Supreme Grand Council 33°,

OFFICE OF THE

Most Puissant Sov. Grand Commander,

NORTHERN JURISDICTION, U.S.A.

CAMBRIDGE, Ohio, 1863.

I have examined the manuscripts of the Manual of the A.·. and A.·. Rite, compiled by Bro. W. M. Cunningham, and find that the same conforms to the ritual as adopted by the Supreme Grand Council of the N.·. M.·. J.·. of the United States.

The additions made to the Ritual, by Chants, Music, etc., will give increased interest to the working of the degrees.

K. H. VAN RENSSELAER, 33°,
M.·. P.·. Sov.·. Gd.·. Com.·. Sup.·. C.·. N.·. J.·., U.S.A.

PREFACE.

THE design of the compiler in presenting to the Masonic Fraternity another addition to the already extensive list of Monitors, was not for the purpose of presenting new views, or of making a book, but an endeavor to supply the want of a Manual, which should strictly conform to, and be better adapted for, the requirements of the ritual of the Supreme Grand Council 33d of the Ancient and Accepted Rite for the Northern Masonic Jurisdiction of the United States; conceiving it to be his duty not to attempt to reconcile differences, or present his own theories, but to faithfully follow the *text* as far as consistent with the theory of the degrees. Where it has been found necessary to introduce new lessons and to make changes in the language of the ritual, the original *ideas* have been carefully retained. In preparing this waif in Masonic literature, the editor desires to express his grateful acknowledgments for the mature counsel

of Ill. Bro. Major K. H. Van Rensselaer, M.·. P.·. Sov. Gr. Commander of the Sup. Gr. Council 33d N.·. M.·. J.·. of the United States, and for the use of his many valuable MSS.; also to Ill. Bros. Wm. S. Gardner, Hon. C. Levi Woodbury, and Nath. B. Shurtleff.

He would also acknowledge his indebtedness to the following works, from which he has derived valuable assistance, viz.: "The Orations and Historical Inquiries," of the Ill. Bro. Frederick Dalcho, with MSS. Notes of Ill. Br. J. J. J. Gourgas; "Free Masons' Monthly Magazine," by Ill. Bro C. W. Moore; "Monitor of the A.·. and A.·. Rite," by Ill. Bro. E. T. Carson; the Masonic works of Ill. Bro. A. G. Mackey; "Couleur Symbolique," de M. Portal; "P. Cyclopædia;" "Lodge's Josephus," folio edition of 1640; "Elements of Heraldry;" "Symbolis Heroïcis," 4to edition, 1634; "Canons and Decrees of the Council of Trent;" "The History of the Knights Templars," by Charles G. Addison; Michaud's "History of the Crusades," &c. &c.

NEWARK, O., 1864. W. M. C.

NOTE TO THIRD EDITION.

The author desires to make his acknowledgments to Ill. Bro. Nathaniel B. Shurtleff, of Boston, Mass., for the Calendar for the Hebrew years 5622–5660, appended to this edition.

Newark, O., 1867.

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SECOND SERIES.

The Eleven Degrees of Ineffable Masonry conferred in a Grand Lodge of Perfection.

S.·. M.·.	P.·. M.·.	I.·. S.·.
P.·. and J.·.	I.·. of the B.·.	E.·. of N.·.
M.·. E.·. of F.·.	S.·. K.·. E.·.	G.·. M.·. A.·.
K.·. of the N.·. or R.·. A.·.	G.·. E.·. P.·. and S.·. M.·.	

THIRD SERIES.

Historical Degrees conferred in a Council of Princes of Jerusalem.

K.·. of the E.·. or S.·.	P.·. of J.·.

FOURTH SERIES.

Philosophical Degrees conferred in a Chapter of Rose-Croix de H.-R.-D.-M.

K.·. of the E.·. and W.·.	S.·. P.·. of Rose-Croix de H.·.

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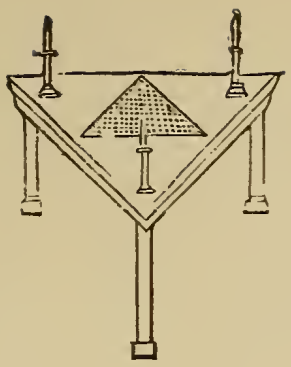
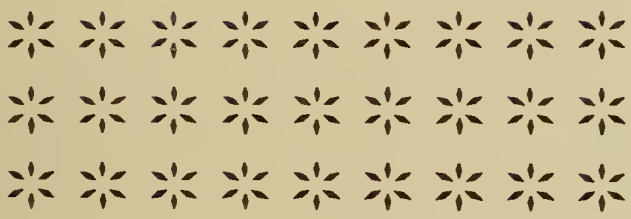
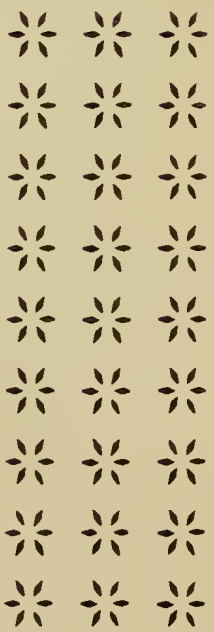
K.·. of the B.·. S.·.	P.·. of M.·. or S.·. T.·.	C.·. of the T.·.
K.·. of the S.·. or P.·. A.·.	P.·. of the C.·. or K.·. of St. A.·.	E.·. K.·. of K.·.
G.·. I.·. — I.·. C.·.	S.·. P.·. R.·. S.·.	

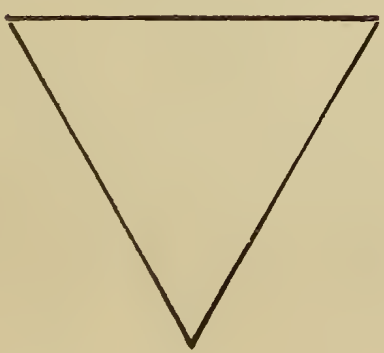
S.·. G.·. I.·. G.·.

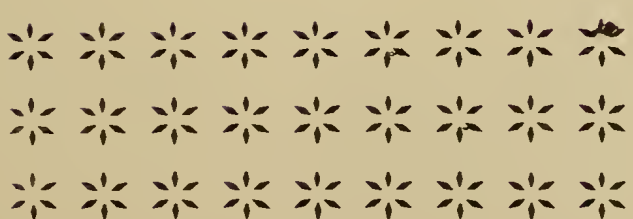
Official and last Grade of the A.·. and A.·. S.·. Rite conferred in a Supreme Grand Council of S.·. G.·. I.·. G.·. of the Thirty-Third Degree.











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MANUAL

OF THE

ANCIENT ACCEPTED SCOTTISH RITE.

Secret Master.

THE FOURTH GRADE OF THE ANCIENT AND ACCEPTED RITE, AND THE FIRST DEGREE OF THE INEFFABLE SERIES.

THIS degree was instituted by King Solomon about the time of the completion of the Temple, and represents the Selection of Seven Experts to guard the S.·. S.·. and Holy Place.

A Lodge of Secret Masters represents the Holy Place or S.·. of Solomon's Temple,—separated from the S.·. S.·. by a wall of white marble with but one door,—the entrance to which is between four small columns, on which are hangings of four colors, white, purple, blue, and crimson. At the door are two brazen columns, with curtains suspended therefrom. In the E.·. is a large circle, enclosing three luminous triangles interlaced, forming nine beams, with a blazing star in the centre.

FURNITURE.—The ark of alliance, altar of incense, table of show-bread, brazen laver, and golden candlesticks.

HANGINGS.—Black, strewed with tears,—the furniture covered with crape.

LIGHTS.—9×9 (81), usually represented by 3×3 (9).

OFFICERS.

There are nominally but two officers in the Lodge; but it may consist of all the officers of a Lodge of Perfection. The Lodge usually consists of the following officers.

The Master, styled Most Potent, represents King Solomon, and is clothed in royal robes, with a broad blue ribbon passing from the right shoulder to the left hip, from the end of which is suspended a gold delta. He is seated in the E.·., with a sceptre in his hand; before him is a triangular altar (or table), on which are placed the apron, collar, and jewel, with a crown of laurel and olive leaves.

The second officer, styled Grand Inspector, represents Adoniram the son of Abda, who is said to have been the first Secret Master. He is seated in the W.·., with a sword in his hand, and wears a black robe and cap with the collar and jewel of the Grade. The Treasurer, Secretary, Master of Ceremonies, and Captain of the Guards wear the dress, order, and jewel of the Degree.

CLOTHING.

Black robe and cap; white gloves. Apron, white, with a blue flap; on the flap a golden eye; on the apron a key with the letter Z upon it.

Order,—a white ribbon edged with black, on it a black rosette; from the end is suspended the jewel of the Grade; an ivory key with the letter Z upon it.

OPENING.

Symbolic age, 3×27.

HOURS OF WORK.

From the rising of the morning star until the close of the day.

LESSON.

The Duty of Secrecy and Silence.

Reception.

* * * * * * * *

LESSON.

M.·. P.·.—The Lord of Hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.

J.·. W.·.—Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

M.·. P.·.—I saw the Lord sitting upon a throne,

high and lifted up, and his train filled the Temple. Above it stood the seraphims: each one had six wings: with twain he covered his face, with twain he covered his feet, and with twain he did fly.

G.·. I.·.—And one cried unto another, and said, Holy, holy, holy, is the Lord of Hosts! the whole earth is full of his glory!

J.·. W.·.—And the posts of the Door moved at the voice of him that cried; and the House was filled with smoke.

M.·. P.·.—Then said I: Woe is me! for I am undone; because I am a man of unclean lips, for mine eyes have seen the King, the Lord of Hosts.

Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said: Lo! this hath touched thy lips, and thine iniquity is taken away, and thy sin purged.

G.·. I.·.—Bless the Lord, O my soul! and all that is within me, bless his holy name!

J.·. W.·.—Bless the Lord, O my soul! and forget not all his benefits to the children of men.

* * * * * * * *

Whoso draweth nigh the contemplation of the Ineffable Mysteries, let him put off the shoes of his worldly conversations and corrupt affections, for the place whereon he standeth is holy ground. May we ever remember to keep a watchful eye upon the feet of our affections. Before we approach the Temple of the Lord, let us seriously consider whether we have taken straight steps in the paths of his commandments, and whether our feet are set in due order, and cleansed according to the purification of the sanctuary.

Let us wash as it were in the laver of repentance! Wash you, and make you clean! Put away the evil of your doings, acknowledge your iniquities, and return unto the Lord, he will have mercy upon you, and to our Elohim, and he will abundantly pardon.

Let us incite each other to practise virtue and shun vice. While our feet are prepared for walking in the ways of his commandments, our hands should, in like manner, be prepared for working in his service.

Saith the Father of our Ancient Most Potent Grand Master: "I will wash mine hands in innocency, and so will I encompass thine altar." May he who beareth the keys of David be pleased now to open a door of entrance to this our brother.

My Brother,—You have hitherto only seen the thick veil that covers the S.·. S.·. of God's Holy Temple. Your fidelity, zeal, and constancy have gained you the favor I am now about to grant you, of showing you our treasures and introducing you into the Secret or Holy Place.

* * * * * * * *

Set a watch, O Jehovah, before my mouth! Guard thou the door of my lips!

* * * * * * * *

Genuine Free Masonry, my brother, is a system of morals,—a pure religion. And such was primitive Masonry. Ineffable Masonry is practised with an eye to the improvement of morals and a reference to those sublime truths which constituted the essence of Masonry in the earlier ages of the world.

It rises above all human institutions, and forms a beautiful auxiliary to the practice of religion. In no place, except the Gospel, are the moral and social virtues enforced with such awful decrees and sanctions.

The Degrees upon which you are now entering are called *Ineffable*, because they treat of the ineffable name of the great Jehovah and of His Ineffable Essence.

* * * * * * * *

Free Masonry is an art of great compass. A knowledge of its mysteries is not attained at once, but by degrees only. Advances are made only by much instruction and assiduous application. Each step is progressive, and opens new light and information. According to the progress we make, we limit or extend our inquiries, and, in proportion to our capacities, attain a greater or less degree of perfection.

Free Masonry is an allegorical system. Every doctrine and ceremony has its mystical reference, which is not always apparent at first blush. So that, where the uninformed and weak mind finds only child's play, the thoughtful initiate finds food for the employment of the noblest faculties and objects of thought which language *cannot* express.

The true Mason will not rest satisfied with signs and ceremonies, which in themselves are cold and heartless,

but will strive to comprehend their mystic meaning. We retain and continue to practise them, because we believe that signs and symbols work closer into our hearts than mere words.

* * * * * * * *

CHARGE.

My Brother,—I receive you as a Secret Master, and give you rank among the Levites. * * * *

The laurel, the emblem of victory, is to remind you of the conquest you are to gain over your passions. The olive is the symbol of that peace and union which ought to reign among us. With wisdom, strength, and prudence may you deserve the favor of an entrance into the Secret vault. It will be your own fault if you are not found worthy, and do not in due time obtain that favor, where, rapt in divine joy, you may contemplate the Pillar of Beauty.

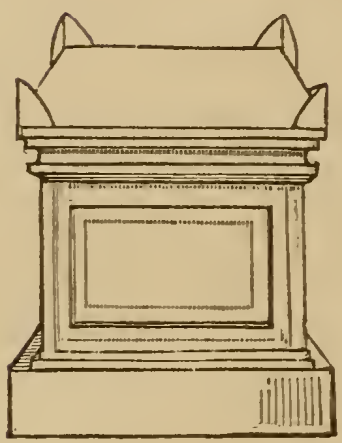
I decorate you, my Brother, * * * * * suspended to a white and black ribbon, an emblem of innocence, fidelity, and prudence. * * * *

The white apron and gloves, which I now present you, are emblems of purity, and marks of the candor of all Secret Masters.

* * * * * * * *

By the rank you now hold among the Levites, in the quality of Secret Master, you have become one of the guardians of the S.·.S.·., and I place you in the number of Seven.

The Eye, upon your apron, is to remind you to keep a careful eye upon the Sacred Treasures you are set to guard, and over the moral conduct of the craft in general. Remember, too, that "the eye of the Lord is upon all them that fear him and walk in his way."



J

Perfect Master.

THE FIFTH GRADE OF THE ANCIENT AND ACCEPTED RITE.

The ceremonies of this degree were originally established as a grateful tribute of respect to the memory of a departed worthy Brother.

The Lodge of Perfect Masters is hung with green tapestry on eight white columns, four on each side, placed at equal distances, to be illuminated with sixteen lights (4×4) placed at the four cardinal points.

There are also two pyramids, one in the N.·. and one in the S.·.: on the latter, the blazing star; on the former, the jewel of a Perfect Master.

OFFICERS.

The R.·. W.·. and Respectable Master represents the noble Adoniram, the Grand Inspector of K.·. S.·. He commanded the workmen of the Temple before H.·. A.·. arrived at Jerusalem, and afterwards had the inspection of the work at Mount Libanus. He is seated on a throne, in the E.·., clothed as a Prince of Jerusalem; above him a canopy, and before him a table, covered with black strewed with tears.

There is only one Warden, who represents Stolkyn, seated in the West, and styled Grand Inspector. He wears a black robe and cap, together with the collar and jewel of the Degree.

The Master of Ceremonies represents Zerbal, Captain of King Solomon's Guards. He wears the dress, collar, and jewel of the Degree.

CLOTHING.

Black robe and cap; white gloves. Apron,—white, with a green flap; on the apron is painted or embroidered a cubic stone, surrounded by three concentric circles; on the stone the letter J, with a sprig of acacia at the bottom. Collar, green. Jewel, a gold compass extended to sixty degrees.

LESSON.

That we should pay due respect to the memory of a deceased worthy brother.

OPENING.

Hours of work.—Open at four; close at close of day. Age, 1 + 7.

Reception.

* * * * * * * *

"What man liveth, and shall not see death? Shall he deliver his soul from the hand of the grave?"—Ps. lxxxix. 48.

Death regards not those sweet and pleasing intercourses and those improving joys known to us as Free Masons. Death summons away many a valued brother of the craft in the midst of his days and usefulness. We behold his sun at its meridian, and rejoice in its

splendor; but, alas! it soon sets, and the evening shades of existence close around *us*.

"As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is not; and the place thereof shall know it no more."—Ps. ciii. 15, 16.

"O Lord, teach us to number our days, so as to apply our hearts unto wisdom. We know that thou wilt bring us to death, and to the house appointed for all the living. The path of the just is as a shining light, which shineth more and more to the perfect day." Teach us, O Lord, to look forward, then, to brighter scenes, when our brethren who have been stricken down by the relentless hand of Death shall be raised from their prostrate state at the word of our Supreme Grand Master, and be admitted to the privileges of the Perfect L.·. above.

"I will ransom them from the hand of the grave: I will redeem them from death. O death, I will be thy plagues! O grave, I will be thy destruction!"—Hosea xiii. 14.

Our Ancient Brethren, whelm'd in grief,
Lamented their departed chief!
Let us, his pupils, long revere
A name to memory so dear! (* * *)

In mystic rites our Lodge displays
Its sorrows and its fadeless praise:
Long may the sweet acacia bloom,
And garlands fresh adorn the tomb! (* * *)

Look *East*, look *West:* its splendors fail!
The *lesser lights* grow dim and pale!
The glory once reflected here
Now dawns upon a higher sphere! (* * *)

* * * * * * * *

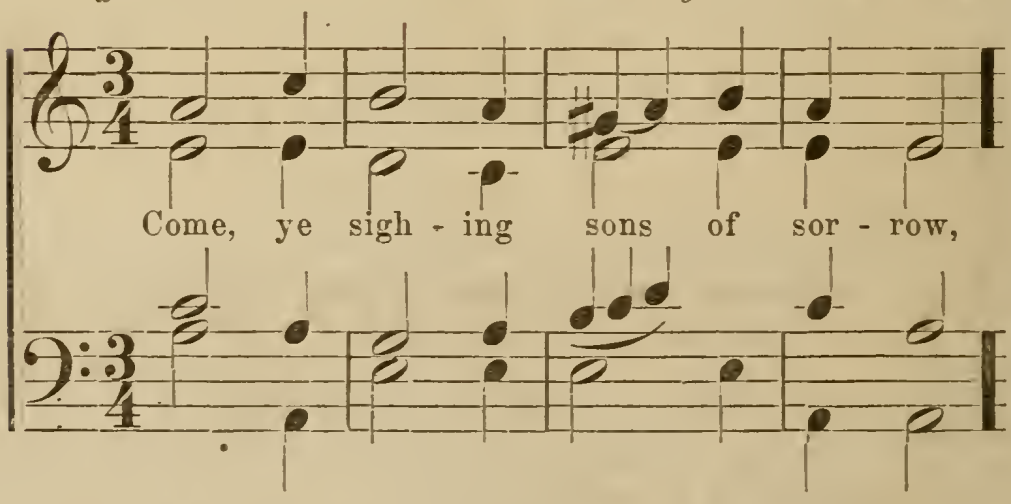
"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."—Ps. xxxii. 1, 2.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them: because man goeth to his long home, and the mourners go about the streets; or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern: then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."

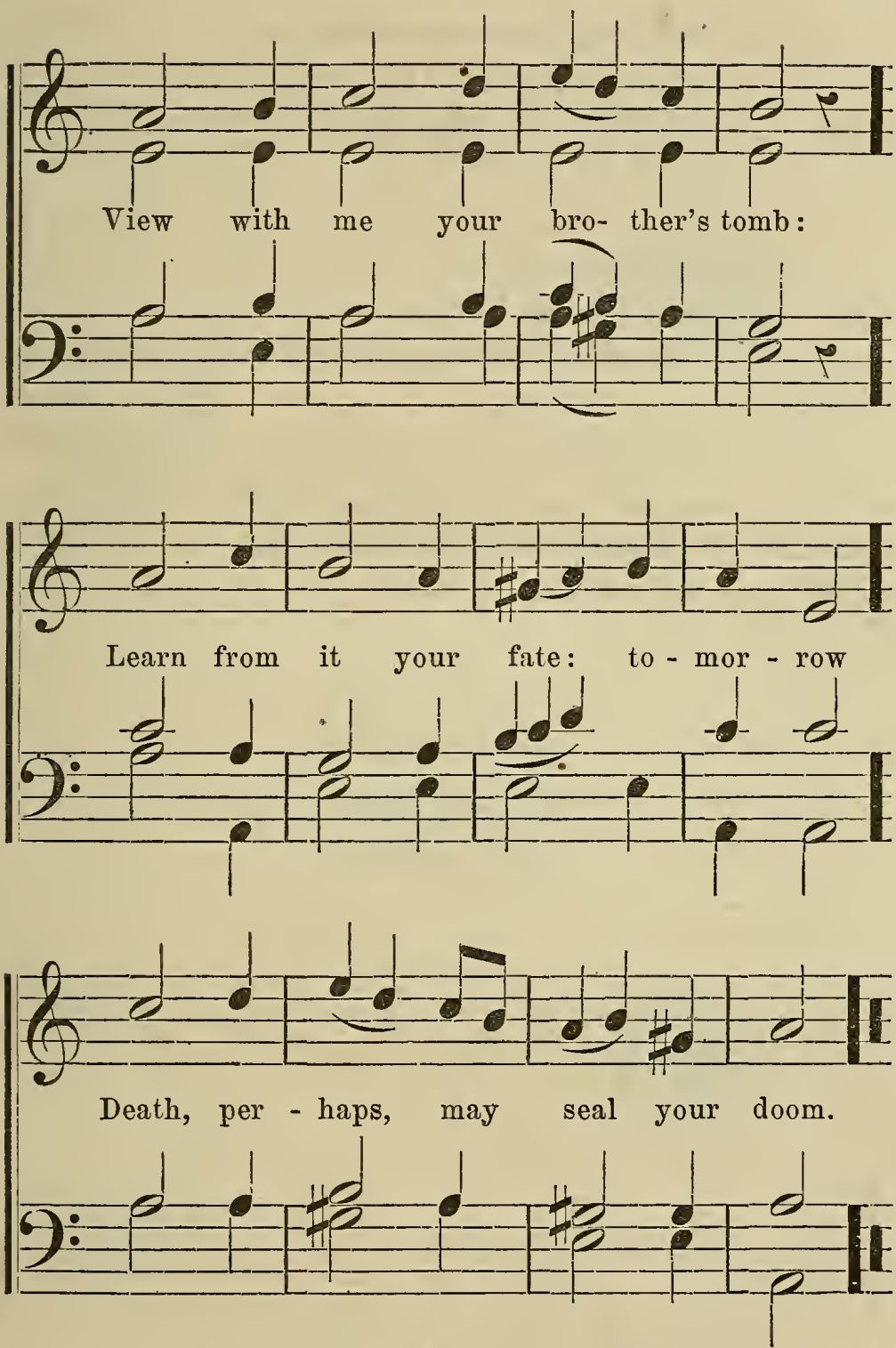
* * * * * * * *

DIRGE.*

Affettuoso. *Music by* JAS. D. WILLIAMS.



* These beautiful lines were written upon the occasion of the funeral of Bro. Wm. St. Clair, of Roslyn, G. M. of Scotland, 1778.



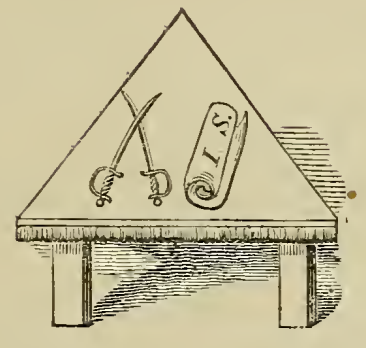
Sad and solemn flow our numbers,
While disconsolate we mourn
The loss of him who sweetly slumbers,
Mouldering 'neath the silent urn.

May we all, his hope possessing,
Triumphant leave the Lodge below,
Crown'd with every earthly blessing,
Far removed from pain and woe.

Once, when full of life, he never
Proved unfaithful to our laws:
May we, like him, be zealous ever
To promote the glorious cause.

To the exalted power Almighty
Softly breathe an ardent prayer;
On his sacred mound tread lightly,
While we wipe the falling tear.

S.·..



H.·.K.·.T.·..

Intimate Secretary.*

THE SIXTH GRADE OF THE ANCIENT AND ACCEPTED RITE.

The Lodge represents the hall of audience of King Solomon's palace, and is hung with black and strewed with tears. It is illuminated by 3×9 (27) lights. The lights are placed in the E.·., W.·., and S.·.

OFFICERS.

The Most Potent and Illustrious Master, as K.·. S.·., clothed in royal robes, a sceptre in his hand, and seated before a triangular table; on the table are placed a roll of parchment and two cross-swords.

H.·. K.·. T.·., clothed in royal robes, seated at the same table, with a sword in his hand.

The Grand Inspector seated in the West, with a sword in his hand.

The Grand Treasurer, Grand Secretary, Master of Ceremonies, and Captain of the Guards at their respective stations, with clothing and decorations of the Grade.

CLOTHING.

Black robes and caps. Aprons,—white, lined and bordered with red; on the apron a scroll and delta embroidered or painted; in the corners of the triangle the letters A.·. P.·. P.·.

Order,—a red ribbon, with the jewel of the Degree suspended from it; jewel, a triangle of gold, with the letters A.·. P.·. P.·. engraved on it; gloves, white, bordered with red.

---

* Also known as Master by Curiosity.

LESSON.

We should be ever careful never to offend a brother by prying into his secrets. Eavesdropping is a criminal offence. Also, "A soft answer turneth away wrath."

OPENING.

3 ×

Reception.

In the Reception of the first two officers only are present, seated in the E.·.

CHARGE.

My Brother,—I receive you as an Intimate Secretary, on your promise to be as faithful to the Order in which you have just now entered as was that distinguished man whose place you are to supply. We hope, my Brother, that your fidelity will be proof against every trial. I also present you with this sword,—an emblem of defence against any attack that may be made on your integrity or honor as an Intimate Secretary and Mason.

The scarlet ribbon with which you are invested is to remind you of the wounds he received, and the blood which he shed in the defence of his integrity.

The white apron is the emblem of innocence, and the badge of a Mason.

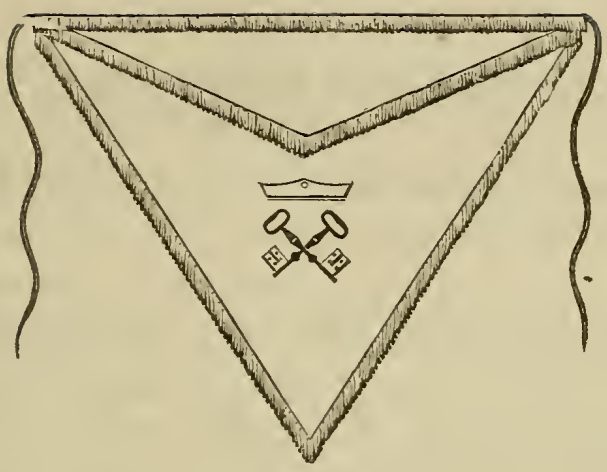
* * * * * * * *

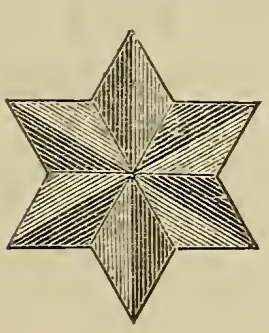
S.·. was under many obligations to H.·. K.·. T.·., who lent him his best artists, and a large number of his giblims, stone-cutters, and sculptors, and of his setters,

layers, and builders. He also gave to K.·. S.·. cedar and fir trees from Lebanon, and gold and stone from his quarries in Tyre, to be used in the construction of the Temple at Jerusalem; in return for which S.·. agreed to give him twenty thousand measures of wheat, food for his household, and twenty measures of pure oil, year by year, and also barley, wine, and honey, and, upon the completion of the Temple, twenty cities in the land of Galilee; and there was peace between S.·. K.·. I.·. and H.·. K.·. T.·., and they made a league of friendship together.

A year elapsed before this was complied with on the part of S.·.; and when H.·. went to visit his newly acquired territory, he found the lands poor, the people rude, uncultivated, and of bad morals, and that the keeping of it would be attended with more expense than profit. He therefore went in person to S.·., to complain of the deceit. When arrived, he made his entry through the guards in the court, and went hastily to the king's apartment.

The countenance of the K.·. of T.·. was so expressive of anger, as he entered, that one of S.·.'s favorites, named J.·., perceived it, and, apprehensive of the consequence, followed him to the door to listen. H.·. observed him, ran and seized upon him, and delivered him into the custody of the guards. However, by the intercession of S.·. (who represented that J.·. was, of all those about the Temple, most attached to him, and that his intentions could not have been evil), H.·. agreed to pardon him, and, before they parted, renewed their former friendship, and concluded a treaty of perpetual alliance, which was signed by them, and to which J.·. was Intimate Secretary.





Provost and Judge.

THE SEVENTH GRADE OF THE ANCIENT AND ACCEPTED RITE.

The Chapter is hung with red. There are five lights, one in the centre, and one in each angle of the Hall.

The Master, seated in the E.·., under a blue canopy adorned with stars, represents Tito Zadoc, Prince of the Harodim,* the first G.·. W.·. and I.·. of the three hundred A.·., whose duty it was to draw designs for the workmen. He is styled Thrice Illustrious.

The Grand Inspector or Warden represents Adoniram, and is seated in the West.

CLOTHING.

Black robes and caps. Apron,—white, with red trimmings; a pocket in the centre of the apron; below the pocket two cross-keys painted or embroidered in gold. Collar,—red, from which is suspended the jewel of the Degree, a gold key.

HOURS OF WORK.

Break of day, eight, two, and seven.

OPENING.

Age, 4×16.

* The Harodim were the three thousand six hundred chiefs of the workmen.

LESSON.

Justice to all men.

T. I.—"To do justice and judgment is more acceptable to the Lord than a sacrifice."

G. I.—"Open thy mouth and judge righteously; for he that followeth after righteousnesss and mercy; findeth life, righteousness, and honor."

T. I.—"Blessed are the peacemakers, for they shall be called the children of God."

G. I.—"Bow down thine ear, and hear the words of the wise: so shalt thou incline thine ear to wisdom, and apply thine heart to understanding."

T. I.—"Doth not wisdom cry aloud, and understanding put forth her voice? Then say unto wisdom, Thou art my sister, and to understanding, Thou art my kinswoman; then, when thou goest, thy steps shall be straightened, and when thou runnest, thou shalt not stumble."

Reception.

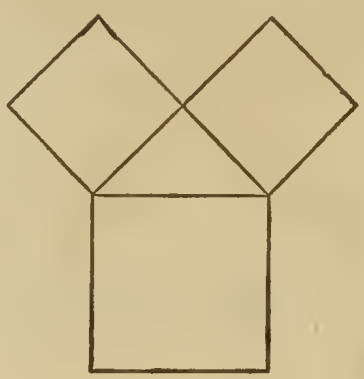
* * * * * * * *

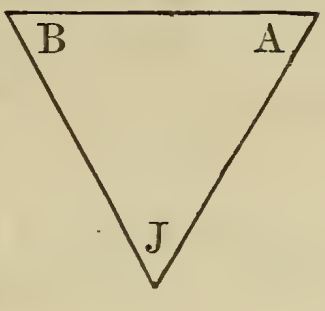
CHARGE.

My Brother:—Having full confidence in your ability and devotion, I with pleasure constitute you a Provost and Judge over the workmen of the Temple.

It gives me joy, my Brother, thus to recompense your zeal and attachment to the institution of Masonry. Well assured of your prudence and discretion, we, without hesitation, intrust you with our most important secrets;

and we doubt not that you will discharge all your duties in this degree as you have done in those you have already taken. You have a twofold duty to perform, —as a Judge, to decide all matters of difference that may arise among your brethren, and as a Provost, to rule over the workmen of the Temple. Be impartial, just, and merciful.

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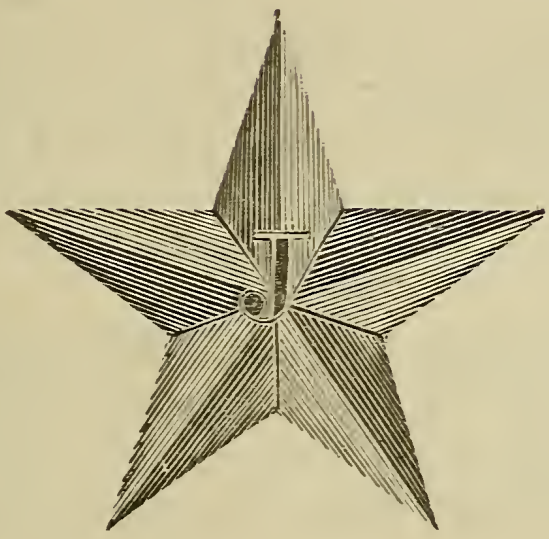
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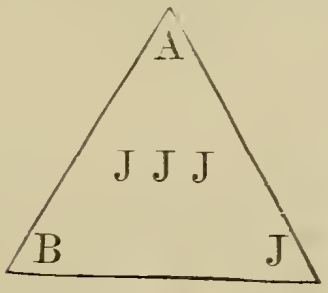
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Intendant of the Building, or Master in Israel.

THE EIGHTH GRADE OF THE ANCIENT AND ACCEPTED RITE.

The Lodge or Chapter is decorated with red hangings, and illuminated by 3×9 (27) lights and 5 additional lights in the E.·.

In the E.·. should be a brilliant transparency, a luminous triangle enclosing a circle, having on its circumference the letters J. A. I. H. and in the centre the letters J. J. J.; also a blazing star with five beams, in the centre the letter J.

OFFICERS.

The Most Puissant or Potent Master represents K.·. S.·., seated in the E.·. and clothed in royal robes, with crown and sceptre.

The S.·. W.·., styled Grand Inspector, represents Prince Tito Zadoc.

The J.·. W.·. represents Adoniram the son of Abda.

CLOTHING.

Black robes and caps. Apron,—white, lined with red, and edged with green; in the centre a star with nine beams; below the star a balance in equipoise with a sprig of acacia on the top of the fulcrum; on the flap a triangle, with the letters B. A. J. in the angles.

Collar,—a broad red ribbon, from which is suspended the jewel of the Degree, a gold triangle, with the letters

B. A. J. placed in the three angles, in the centre the letters J. J. J., on the reverse the letter G.

HOURS OF WORK.

Open at break of day; close at seven in the evening.

OPENING.

Age, 5 + 7 + 15 (27).

LESSON.

We should apply ourselves with zeal and energy to whatever work may be allotted us in the Temple, remembering that the Lord Creator seeth.

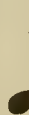
LESSON.

"I will restore thy judges as at the first; and thy counsellors as at the beginning."

"The light of the righteous shall be established, for the Lord giveth wisdom; out of his mouth cometh understanding and knowledge."

"Then shalt thou understand righteousness, and judgment, and equity, yea, every good path."

Reception.



"The Lord is in His holy Temple: let all the earth keep silence before Him."

"The fear of the Lord is the beginning of wisdom: a good understanding have all they that do His commandments: His praise endureth forever."

"The word of the Lord is right; and all His works are done in truth."

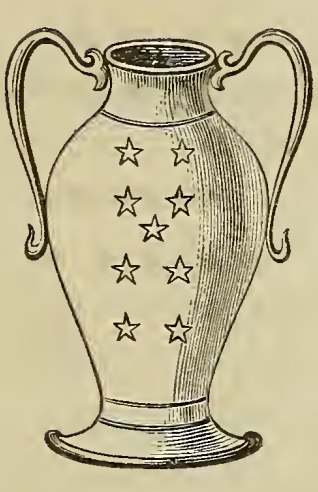
"He loveth righteousness and judgment; the earth is full of the goodness of the Lord."

"Let thy mercy, O Lord! be upon us, according as we hope in thee!"

* * * * * * * *

HISTORICAL CHARGE.

"My Brother,—King Solomon, being anxious to carry to the highest degree of perfection the work he had begun in Jerusalem, found it necessary, from a circumstance with which you are acquainted, to employ five chief architects, and gave command over them to Tito, Adoniram, and Abda, his father; being well assured that their zeal and abilities would be exerted to the utmost in bringing to perfection so glorious a work. In like manner we expect you will do all that lies in your power to promote the grand design of Masonry.



Elect of Nine.

THE NINTH GRADE OF THE ANCIENT AND ACCEPTED RITE.

The Chapter represents the audience-chamber of K.·. S.·., and is decorated with white and red hangings; the red with white flames. There are nine lights,—eight in the E.·., and one in the W.·.

OFFICERS.

The Master represents K.·. S.·., and is seated in the E.·., clothed in royal robes, a sceptre in his hand, and is styled Most Potent. There is but one Warden, seated in the W.·., armed with a sword, who represents Stolkyn, and is styled Grand Inspector.

A Treasurer, Secretary, Master of Ceremonies, and Captain of the Guards: the latter represents Zerbal.

CLOTHING.

The officers and brethren must be dressed in black robes and caps with their hats flapped.

Order,—a broad black ribbon worn from the left shoulder to the right hip, on the lower part of which are nine red roses, four on each side and one at the bottom, to which is suspended a poniard, the jewel of the grade. The aprons are white, lined with black, flecked with blood; on the flap a bloody arm with a poniard, and on the area a bloody arm holding by the hair a bloody head.

HOURS OF WORK.

From break of day till evening.

OPENING.

Age, 8 + 1.

LESSON.

That we should be careful how we suffer ourselves to be led away by an excess of zeal, even in a good cause, to execute on an individual the vengeance due for the violation of divine or human laws.

Reception.

* * * * * * * *

HISTORY.

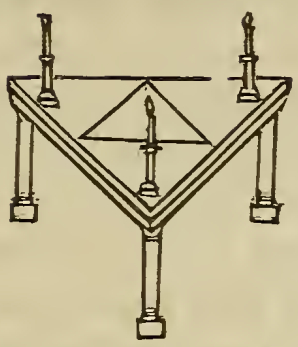
After the * * * * , the perpetrators of that crime having made their escape from the T.·., an assembly of Masters and Intendants of the Building, with K.·. S.·. at their head, was convened for the purpose of consulting as to the best means to be adopted for the discovery and apprehension of the traitors. During their deliberations they were interrupted by the entrance of a stranger, who demanded to speak to S.·. in private. Upon being admitted, he acquainted S.·. that he had, by the aid of a dog, discovered an individual concealed in a cave near the coast of Joppa, who answered the description given of one of the traitors who had escaped from the T.·.; and he offered to conduct those whom K.·. S.·. should select to the place of his concealment.

This being communicated to the brethren, one and all requested to be partakers in the vengeance due to the

villain. S.·. checked their ardor, declaring that only nine should undertake the task, and, to avoid giving any offence, ordered all their names to be put into an urn, and that the first nine that should be drawn should be the persons to accompany the stranger.

At break of day, J.·., S.·., and seven others, conducted by the stranger, travelled onward through a dreary country. On the way, J.·. found means to learn from the stranger that the villain they were in quest of had hidden himself in a cavern not far from the place where they then were: he soon found the cavern, and entered it alone, where, by the light of the lamp, he discovered the villain asleep, with a poniard at his feet. Inflamed at the sight, and actuated by an impatient zeal, he immediately seized the poniard and stabbed him, first in the head and then in the heart. He had only time to cry, *Vengeance is taken!* and expired. When the other eight arrived and had refreshed themselves at the spring, J.·. severed the head from the body, and, taking it in one hand and his poniard in the other, he, with his brethren, returned to Jerusalem. S.·. was at first very much offended that J.·. had put it out of his power to take vengeance himself, in presence of the rest of the workmen, as a warning to them to be faithful to their trust; but, by proper intercession, he became reconciled.

J.·. became highly favored of Solomon, who conferred upon him and his eight companions the title of Elect of Nine.



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Master Elect of Fifteen.

THE TENTH DEGREE OF THE ANCIENT AND ACCEPTED RITE.

The Chapter is held in the audience-chamber of K.·. S.·., and is decorated with white and red hangings. It is lighted by 3 × 5 (15) lights, arranged E.·., W.·., and S.·.

OFFICERS.

The Most Potent Master represents K.·. S.·., seated in the E.·., clothed in royal robes. The Grand Inspector represents Stolkyn, and is seated in the W.·., armed with a sword. The Junior Warden is styled Introductor,* and is seated in the S.·.

The other officers as in the preceding grade.

CLOTHING.

The officers and brethren are dressed in black robes and flapped hats. Apron,—white, lined with black; a representation of the Temple of S.·., with pinnacles or towers painted on it; on the flap three spikes.

Order,—a black ribbon, worn from the left shoulder to the right hip; where it crosses the breast, three spikes are painted or embroidered. Jewel, a poniard, worn suspended at the bottom of the order.

HOURS OF WORK.

Five in the morning till six in the evening.

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* Carson.

OPENING.

LESSON.

That the unerring eye of Justice will discover the guilty, and they will suffer the punishment their crimes deserve.

Reception.

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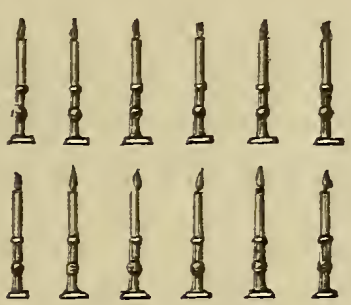
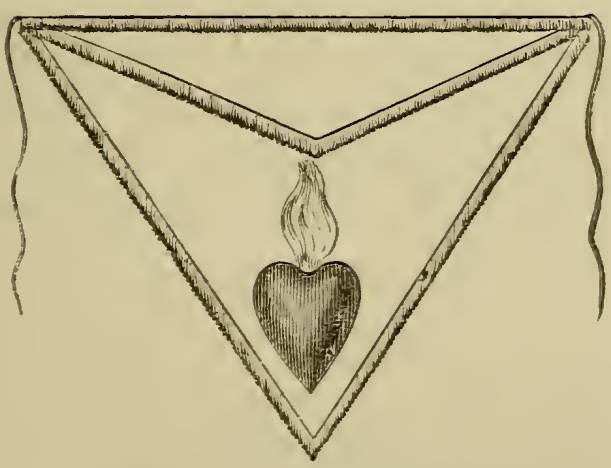
HISTORY

About six months after the execution of the traitor mentioned in the preceding degree of Elected Knights, Bengabee, an intendant of Solomon, in the country of Cheth, which was tributary to him, caused diligent inquiry to be made if any person had lately taken shelter in those parts who might be supposed to have fled from Jerusalem. He published at the same time a particular description of all those traitors who had made their escape. Shortly after, he received information that several persons answering his description had lately arrived there, and, believing themselves perfectly secure, had begun to work in the quarries of Bendaca.

As soon as Solomon was made acquainted with this circumstance, he wrote to Ma-a-cha, King of Cheth, to assist in apprehending them, and to cause them to be delivered to persons whom he should appoint to secure them, and have them brought to Jerusalem, to receive the punishment due to their crimes.

Solomon then selected fifteen Masters, in whom he could place the highest confidence, and among whom were those who had been in the cavern, and sent them in quest of the villains, and gave them an escort of troops. Five days were spent in the search, when Zerbal, who bore Solomon's letter to Ma-a-cha and Eliham, discovered them cutting stone in the quarries: they immediately seized them, and bound them in chains. When they arrived at Jerusalem, they were imprisoned in the tower of Achizar, and the next morning a punishment was inflicted on them adequate to their crimes.





Illustrious Sublime Knight Elected, or Master in Israel.

THE ELEVENTH DEGREE OF THE ANCIENT AND ACCEPTED RITE.

The Chapter is held in a room representing an antechamber in K.·. S.·.'s palace. It is decorated with white and red hangings, and lighted by twelve lights, placed near the A.·.

OFFICERS.

The Most Potent Master represents K.·. S.·., seated in the E.·., clothed as in the preceding grade.

The other officers are the same as in a Chapter of Elect of Nine.

CLOTHING.

Black robes with flapped hats. Apron,—red, trimmed with black; on it a flaming heart.

Order,—a black ribbon, worn from the left shoulder to the right hip; where it crosses the breast, a flaming heart, and at the bottom is suspended the jewel of the Grade,—a poniard, representing the sword of justice.

HOURS OF WORK.

From twelve till dawn.

OPENING.

LESSON.

That the true and faithful Brother will sooner or later receive his just reward.

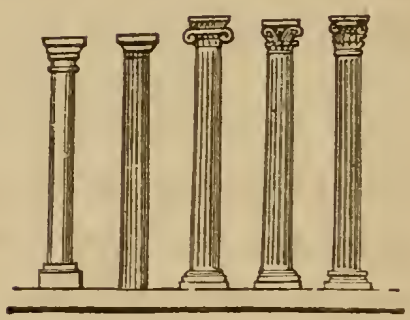
Reception.

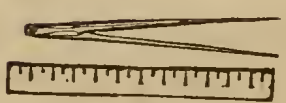
* * * * * * * *

HISTORICAL CHARGE.

My Brother,—K.·. S.·., being anxious to reward the Masters Elect of Fifteen for their zeal and devotion, and for the very valuable services they had rendered him in the erection of the Temple, and for their activity and energy in the apprehension of * * * and * * *, and also to make room by their advancement for the promotion of other brethren whom he wished to reward with the degree of Master Elect of Fifteen, he selected twelve of the most worthy and talented from among the Masters Elect of Fifteen, and gave them power to form and constitute a Chapter of Sublime Knights Elected. To them he gave command over the Twelve Tribes of the Children of Israel. He expressed a particular regard for them and for their illustrious and sublime Order, and showed them many precious things in the Tabernacle. On them devolved the great and holy duty of completing to perfection the work their Grand Master had commenced. * * * By partaking of the mystic * * , they bound themselves to walk in his footsteps and carry on the great work to perfection, or, like him, taste the bitter cup of death * * * * *.

It was the custom of the Illustrious Knights to give an account daily to K.·. S.·. of the workmen and of the work done in their respective tribes, and receive their pay.





Grand Master Architect.

THE TWELFTH DEGREE OF THE ANCIENT AND ACCEPTED RITE.

Assemblies of Grand Master Architects are called Chapters. The Chapter is hung with white hangings, with red flames, by which is signified that purity of heart and zeal which should characterize every G.·. M.·. A.·. It must have in it a delineation of the five orders of Architecture, and is illuminated by a representation of the North Star in the N.·., and Seven Stars in the E.·., which signifies that, as the North Star is a guide to mariners, so ought virtue to be the guide of every G.·. M.·. A.·.

OFFICERS.

The Most Potent, seated in the E.·., and clothed in royal robes, represents S.·. The Grand Inspector, seated in the West, together with the other officers, are the same as in the preceding grade.

CLOTHING.

Black robes, with flapped hats. Apron,—of stone color; a pocket in the centre, and a star painted or embroidered on the flap.

Order,—a broad stone-colored silk ribbon, worn from the left shoulder to the right hip, with the jewel of the degree suspended therefrom. Jewel, a gold medal; on both sides of which should be engraved the five orders of Architecture, a case of mathematical instruments, and a star.

HOUR OF OPENING.

The first instant, the first hour, and the first day of the creation of the U.·. The first instant, the first hour, the first day, and the first year in which K.·. S.·. commenced the building of the Temple.

OPENING.

LESSON.

That virtue is as necessary as talents to every G.·. M.·. A.·.

Reception.

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CHARGE.

My dear Brother:—We have elevated you to the grade you now hold, from a belief and in the expectation that you will so apply yourself to the study of Geometry and other arts and sciences, to which you are now devoted, as will procure you knowledge sufficient to take away the vail from your eyes and enable you to arrive at the sublime and mysterious grade of Perfection.

HISTORY.

K.·. S.·. established this Degree with a view of forming a school of architecture, for the instruction of the brethren employed in the building of the Temple, and animating them to arrive at perfection in the royal art.

K.·. S.·. was a prince equally famed for his justice, wisdom, and foresight: he was, therefore, not only desirous to reward the faithful and meritorious, but to make them more perfect in the art, and better fit and prepare them for an approach to the throne of the S.·. G.·. A.·. O.·. T.·. U.·.

He accordingly, for this purpose, cast his eyes upon the Grand Masters of Israel the Sublime Knights Elected, as persons properly qualified to assist him in preparing for the fulfilment of the promise made to Enoch, to Moses, and to David, that in the fulness of time God would dwell in a fixed Temple, and that his name should be there.

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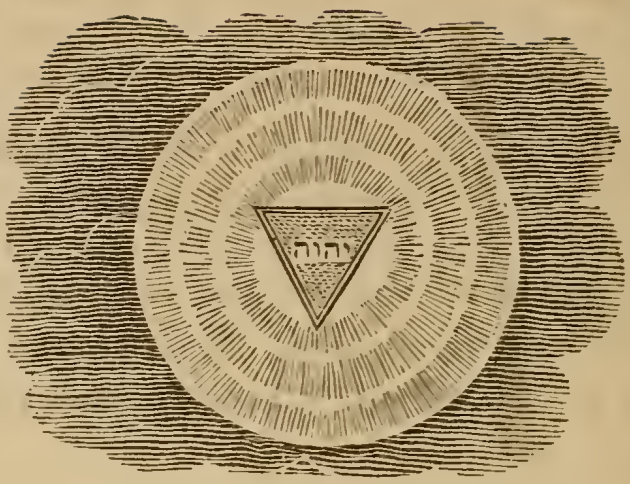
FINAL CHARGE.

My dear Brother:—By the practice of the many valuable lessons you have been taught in the preceding Degrees, the study of Geometry, and by making virtue your guide through the journey of life, we hope and trust that you will be fitted for * * * * , and be admitted to the SECRET PLACE, where you may rest from your labors, and, with joy unspeakable, contemplate the PILLAR OF BEAUTY.

HOUR TO CLOSE.

The last instant, the last hour, and the last day, in which the S.·. G.·. A.·. completed the U.·. The last instant, the last hour, the last day, and the last year, in which K.·. S.·. completed the T.·.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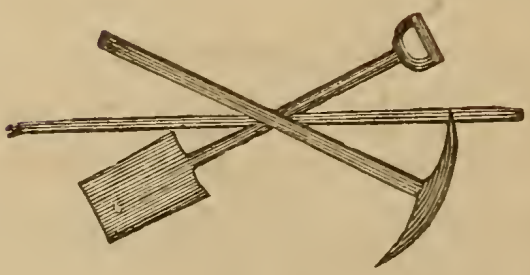

Knights of the Ninth, or Royal Arch.

Also known as the Royal Arch of Solomon.

THE THIRTEENTH DEGREE OF THE ANCIENT AND ACCEPTED RITE.

A Chapter of Knights of the Ninth, or Royal Arch, is held in a room representing the Audience Chamber of K.·. S.·. It is decorated with white and red hangings, and lighted by 3 × 3 lights (3 E.·., 3 W.·., and 3 S.·.).

OFFICERS.

The Most Potent Grand Master represents K.·. S.·., seated in the E.·., in a chair of state, under a rich canopy, a crown upon his head, and a sceptre in his hand. He is dressed in royal robes of yellow, over which he wears an ermined vestment of blue satin, reaching to the elbows; he also wears the order and jewel of the degree.

The second officer, representing H.·. K.·. T.·., is seated on the left of the M.·. P.·., and wears a purple robe, over it a yellow mantle, upon his head a crown, in his hand a sword; he also wears the order and jewel of the degree.

The Senior Warden represents G.·., is seated in the W.·., with a drawn sword in his hand, and is styled Grand Inspector.

The J.·. W.·., seated in the S.·., represents S.·. There is also a Treasurer, representing J.·., a Secretary, a Master of Ceremonies, and a Captain of the Guards.

CLOTHING.

All the officers (except the first two) and the brethren wear black robes and caps, with the apron, collar, and jewel of the degree.

Apron,—purple silk, bordered with white. Order,—a broad purple silk ribbon, worn from the left shoulder to the right hip, to which is suspended the jewel of the degree. Jewel,—a gold triangle, on which is engraved the delta of Enoch with rays

HOURS OF WORK.

From sunrise to sunset.

OPENING.

LESSON.

That difficulties and dangers, however great, should not deter the true and faithful brother from progressing onward toward perfection.

M.·. P.·.—"The Lord is great in Zion: let all the earth praise him; for his great and terrible name, for it is holy."

G.·. I.·.—"Exalt the Lord our God, and worship on his holy hill: for the Lord our God is holy."

J.·. W.·.—"He spake from the cloudy pillar, and from the fire; and from the deep cometh forth the riches of secret places."

M.·. P.·.—"Exalt the Lord our God, for he is holy: and his name, for it is from everlasting to everlasting."

G.·. I.·.—"What is man, that he should magnify him, or that he should set his heart upon him?"

J.·. W.·.—"We are but of yesterday, and know nothing; our days are but a shadow, they flee, and we know not."

M.·. P.·.—"Canst thou by searching find out God? Canst thou find the Almighty to perfection? He is high as heaven; what canst thou do? He is deeper than hell; what canst thou know?"

G.·. I.·.—"His eyes are upon the ways of man, and he seeth all his doings."

M.·. P.·.—"O God, let thy work appear unto thy servants, and thy glory unto the children of men."

G.·. I.·.—"Let the beauty of the Lord be upon us, and establish the work of our hands: O Lord, establish thou it!"

J.·. W.·.—"I will sing unto the Lord as long as I live; I will sing praises to my God while I have my being."

G.·. I.·.—"My meditations of him shall be sweet; I will be glad in the Lord."

M.·. P.·.—"Mark the perfect man, and behold the upright; for the end of that man is peace. For thus saith the Lord, Mine eyes shall be upon the perfect man. The perfect of the land shall dwell with me. They shall walk in my name, and serve me forever." * * * Let us give thanks unto the Lord, who hath given us the treasures of darkness, and the hidden riches of secret places.

PRAYER.

Almighty and Sovereign Architect of Heaven and Earth, who by thy divine power dost ultimately search the most secret recesses of thought, purify our hearts by

the sacred fire of thy love; guide us by thine unerring hand in the path of virtue, and cast out of thy adorable sanctuary all impiety and perverseness; we beseech thee that our thoughts may be engaged in the grand work of our perfection, which, when attained, will be an ample reward for our labor; let peace and charity link us together in a pleasing union, and may this Chapter exhibit a faint resemblance of that happiness which the Redeemed will enjoy in thy kingdom. Give us a spirit of holy discrimination, by which we may be able to refuse the evil and choose the good, and also that we may not be led astray by those who unworthily assume the character of the G.·. E.·.. Finally, be pleased to grant that all our proceedings may tend to thy glory, and our advancement in righteousness. Bless us, and prosper our works, O Lord! Amen.

Reception.

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HISTORY.

My dear Brother:—It is my intention at this time to give you a full and more clear account of certain *Masonic* and *Historical* traditions of our order than you have hitherto received.

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"Enoch, the son of Jared, was the sixth son in descent from Adam, and lived in the fear and love of his Maker. * * * * * * *

"Enoch, being inspired by the Most High, and in commemoration of this wonderful vision, built a temple

under ground, at the top of a high mountain, and dedicated the same to God. Methuselah, the son of Enoch, constructed the building without being acquainted with his father's motives.

"This happened in that part of the world which was afterwards called the Land of Canaan, and since known by the name of the Holy Land.

"Enoch caused a triangular plate of gold to be made, each side of which was a cubit long; he enriched it with the most precious stones, and encrusted the plate upon a stone of agate of the same form. He then engraved upon it the ineffable characters, and placed it on a triangular pedestal of white marble, which he deposited in the deepest arch.

"When Enoch's temple was completed, he made a door of stone, and put a ring of iron therein, by which it might be occasionally raised, and placed it over the opening of the arch, that the matters enclosed therein might be preserved from the universal destruction impending. And none but Enoch knew of the treasure which the arches contained.

"And, behold, the wickedness of mankind increased more, and became grievous in the sight of the Lord, and God threatened to destroy the whole world. Enoch, perceiving that the knowledge of the arts was likely to be lost in the general destruction, and being desirous of preserving the principles of the sciences for the posterity of those whom God should be pleased to spare, built two great pillars on the top of the mountain, the one of brass, to withstand water, the other of marble, to withstand fire; and he engraved on the marble pillar

hieroglyphics, signifying that there was a most precious treasure concealed in the arches under ground which he had dedicated to God. And he engraved on the pillar of brass the principles of the liberal arts, particularly of

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"The flood took place in the year of the world 1656, and destroyed most of the superb monuments of antiquity. The marble pillar of Enoch fell in the general destruction; but, by divine permission, the pillar of brass withstood the water, by which means the ancient state of the liberal arts, and particularly Masonry, has been handed down to us.

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"Sacred history particularly informs us of the different movements of the Israelites until they became possessed of the land of promise, and of the succeeding events until the Divine Providence was pleased to give the sceptre to David; who, though fully determined to build a temple to the Most High, could never begin; that honor being reserved for his son.

"Solomon, being the wisest of princes, had fully in remembrance the promise of God, that he would dwell in a fixed temple 'made with hands,' and that his name should be there. * * * * * * *

"King Solomon accordingly began to build the Temple in the fourth year of his reign, agreeably to a plan given to him by David, his father, upon the ark of alliance.

"He chose a spot, for this purpose, the most beautiful and healthy in all Jerusalem."

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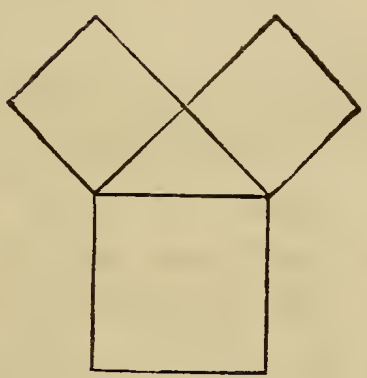
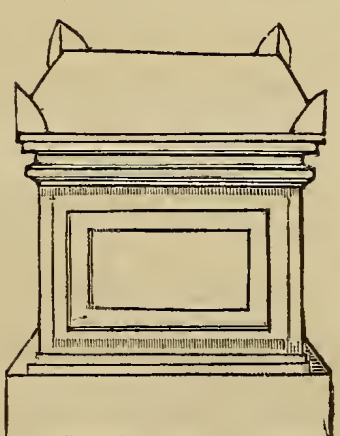
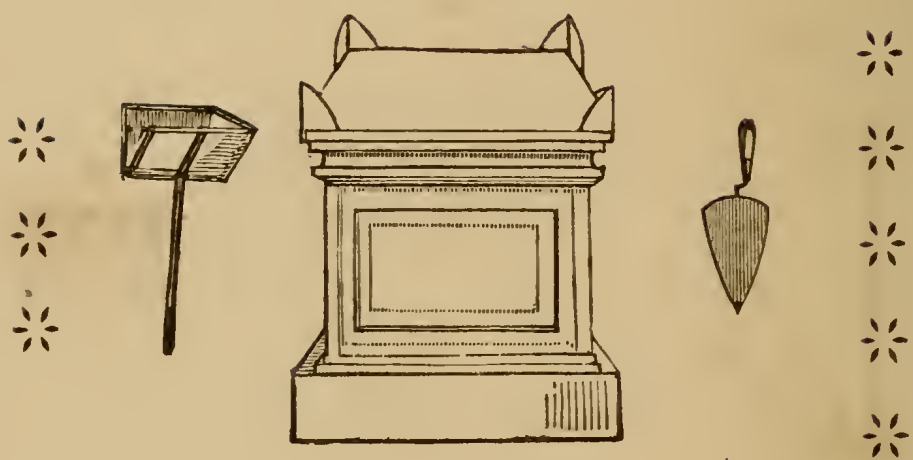
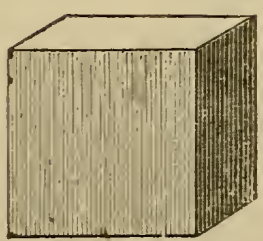
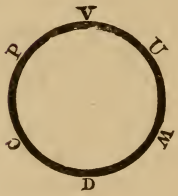
YHYY







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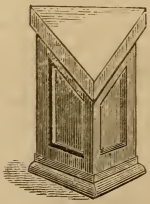

Perfection,

CALLED

Grand Elect Perfect and Sublime Mason,

OR,

GRAND ELECT PERFECT AND SUBLIME MASTER.

THE FOURTEENTH DEGREE OF THE ANCIENT AND ACCEPTED RITE, AND THE ELEVENTH AND LAST OF THE INEFFABLE GRADES.

The Lodge of Perfection, or last grade of Ancient Masonry, should represent a subterranean vault, painted red or decorated with red hangings. In the E.·. the P.·. of B.·., the B.·. B.·., and a transparent delta. In the W.·. a part of the P.·. of E.·., consisting of pieces found among the ancient ruins.

In addition to the B.·. B.·. and G.·. L.·., the Lodge is illuminated by $3 + 5 + 7 + 9$ (24) lights, distributed as follows: In the E.·. nine (arranged in a triangular form); in the W.·., seven; in the S.·., five; and in the N.·., three.

FURNITURE.

The Holy Bible, square, compasses, and delta, upon a white triangular altar, the Altar of Incense, Altar of Sacrifice, Ark of the Covenant, table of the Law, brazen laver, table of shew-bread, two brazen columns, golden candlesticks, golden vase filled with water, golden urn filled with oil, golden goblet of wine, gold ring and trowel, a silver hod of ointment, the cubical stone, and before each of the officers a white triangular altar.

An Assembly of G.·. E.·. P.·. A.·. S.·. M.·.s is styled a Grand Lodge of Perfection, and consists of twelve officers and fifteen members.

OFFICERS.

The officers are elected annually (with the exception of the H.·. B.·. and G.·. T.·., who are appointed by the T.·. P.·. G.·. M.·.), on the third day of the month Adar, and are as follows:—

1. The Thrice Potent Grand Master represents K.·. S.·., seated in the E.·., clothed in royal robes, as in the preceding degree, with the order of the grade, to which is suspended the official jewel—a crowned compass with a blazing sun in the centre.

2. The Deputy Grand Master, representing H.·. K.·. T.·., seated on the right of the T.·. P.·. G.·. M.·. in the E.·.; clothed as in the preceding grade, with the addition of the order of the degree, to which is suspended an official jewel,—a crowned compass with a moon in the centre.

3. The Senior Grand Warden represents A.·., the son of A., seated in the west. Jewel,—a gold trowel.

4. The J.·. G.·. W.·., representing M.·., seated in the south. Jewel,—a sword.

5. The G.·. K.·. of the S.·. represents G.·.; station, on the left of the S.·. G.·. W.·. in the W.·. Jewel,—an ivory key. Duty,—to take charge of the archives of the Lodge.

6. The Grand Treasurer, representing G.·.; station, in the N.·., at the T.·. of S.·. Jewel,—a gold key. Duty,—to take charge of the funds of the Lodge.

7. The Grand Secretary, who represents J.·., seated in

the south, near the A.·. of I.·. Jewel,—a gold pen. Duty,—to keep a record of the proceedings of the Lodge, et cetera.

8. The Grand Orator, representing A.·.; station, in the S.·., between the J.·. W.·. and S.·. Jewel,—a scroll. Duty,—to make discourses in illustration of the Order, to instruct new brethren, and explain to them the mysteries of Ineffable Masonry.

9. The G.·. M.·. of Ceremonies, who represents S.·., station, in the N.·., between the T.·. and G.·. C.·. G.·. Jewel, —a staff. Duty,—to prepare and conduct candidates.

10. The Grand Captain of the Guards, representing Z.·.; station, in the N.·., between the G.·. K.·. S.·. and G.·. M.·. C.·. Jewel,—a spear. Duty,—to station the guards and to provide for the accommodation of the members and visiting brethren.

11. The Hospitable Brother, seated in the N.·., between the G.·. T.·. and M.·. of C.·. Jewel,—a winged rod. Duty,—to visit the sick and take charge of the charity funds of the Lodge.

12. The Grand Tyler, stationed at the door of entrance. Jewel,—a flaming sword. Duty,—to guard the S.·. V.·

CLOTHING.

Black robes and caps. Apron,—of a triangular form; black silk, lined with white and edged with gold, in the centre a gold delta, with the I.·. C.·. engraved thereon. The girdle of various-colored silk with the combinations of $3 + 5 + 7 + 9$.

The Collar worn by the officers, is a broad white, watered ribbon; at the bottom a white and red rosette; to it is suspended the official jewel.

The Collar worn by the brethren is a broad flame-colored ribbon, with a white and red rosette at the bottom, from which the jewel of the grade is suspended. Jewel,—a gold-crowned compass, the points extended on the segment of a circle to ninety degrees, with a sun in the centre.

HOURS OF WORK.

From high 12 until low 12.

OPENING.

Age, 9 × 9.

LESSON.

T.·. P.·.—"The Lord is in his holy temple: let all the earth keep silence before him."

S.·. G.·. W.·.—"Lord, who shall stand in thy presence? And who shall abide in thy tabernacle?"

T.·. P.·.—"He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart; he that backbiteth not with his tongue, nor doeth evil to his neighbor, but honoreth them that fear the Lord."

J.·. G.·. W.·.—"Who shall ascend into the hill of the Lord, or who shall stand in his holy place?"

T.·. P.·.—"He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."

S.·. G.·. W.·.—"He shall receive blessings from the Most High, and righteousness from the God of his salvation."

J.·. G.·. W.·.—"Lift up your heads, O ye gates! and be ye lifted up, ye everlasting doors, and the King of Glory shall come in!"

S.·. G.·. W.·.—"Who is the King of Glory?"

T.·. P.·.—"The Lord, strong and mighty! the Lord of Hosts, our Adonai! He is the King of Glory."

J.·. G.·. W.·.—"I will wash my hands in innocency; and so shall I encompass thine altar, O Jehovah!"

S.·. G.·. W.·.—"As for me, I will walk in mine integrity: my foot standeth in the even place, and here will I bless the Lord forever!"

T.·. P.·.—"Keep thy tongue from evil, and thy lips from speaking guile; depart from evil, and do good; speak peace, and pursue it: Thus saith the Lord of Hosts, Amend your ways and your doings, and I will cause you to dwell in this place forever."

S.·. G.·. W.·.—"Who can say, I have made my hands clean, I am pure from sin? For there is not a just man on the earth that doeth good and sinneth not; no, not one."

T.·. P.·.—"But whoso confesseth his sins, and forsaketh them, shall have mercy."

J.·. G.·. W.·.—"They shall fear the name of the Lord from the west, and his glory from the rising of the sun."

T.·. P.·.—"From the rising of the sun even to the going down of the same, my name shall be great among the Gentiles. In every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts."

S.·. G.·. W.·.—"Sing unto the Lord! Sing praises unto his name; extol him that rideth in the heavens by his name Jah, and rejoice before him!"

J.·. G.·. W.·.—"He discovereth deep things in the darkness, and bringeth to light from the shadows of death."

T.·. P.·.—"Gather together unto him them that have made a covenant with him by sacrifice, and offer up to him a holy libation with a perfect heart. How excellent is thy loving kindness, O God! Therefore the children of men put their trust under the shadow of thy wings. Oh, continue thy loving kindness unto them that know thy name, and thy righteousness to the upright in heart; for with thee is the fountain of life, and in thy light shall we see light, which shineth more and more to the perfect day."

PRAYER.

Almighty and Supreme Grand Architect of the Universe, who by thy divine power dost search and penetrate the most secret recesses of our hearts, draw us nearer to thee, we beseech thee, by the sacred fire of thy love, and guide us, by thine unerring hand, in the path of virtue and holiness, and drive far from us all impiety and perverseness. May the * * * settle in our minds a true understanding of thine unspeakable essence and power; and, O Lord! as we preserve the memorial of thy great and holy name, so may we preserve the fear and love of thee, deeply graven upon our hearts. We beseech thee, O Lord! that our thoughts, words, and actions may be fully engaged in the grand work of our perfection, which, when attained, will be an ample reward for all our labors. Let peace and charity link us together in bonds that may not be broken; and may this Lodge exhibit a foretaste of that happiness the

redeemed will enjoy in thy kingdom forever. May our present proceeding tend to thy glory, to the welfare of our brethren, and to our advancement to perfection. Bless us, O God our Adonai, and prosper the work of our hands; keep us through life, and accept us in death. Amen!

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Reception.

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FIRST LESSON.

T.·. P.·.—"The Lord is in his holy temple: his eyes behold, his eyelids try the children of men."

S.·. G.·. W.·.—Lord! who shall abide in thy tabernacle?"

T.·. P.·.—"He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor: in whose eyes a vile person is contemned; but he honoreth them that fear the Lord."

J.·. G.·. W.·.—"He that sweareth to his own hurt, and changeth not his oath; who sweareth not by the name of God profanely."

S.·. G.·. W.·.—"What man is he that desireth life, and loveth many days, that he may see good?"

T.·. P.·.—"Keep thy tongue from evil, and thy lips from speaking guile; depart from evil, and do good; seek peace, and pursue it. Thus saith the Lord of Hosts, Amend your ways and your doings, and I will cause you to dwell in this place forever."

S.·. G.·. W.·.—"Who can say, I have made my heart clean, I am pure from sin? For there is not a just man on the earth that doeth good and sinneth not; no, not one."

T.·. P.·.—"But whoso confesseth his sins and forsaketh them, he shall have mercy, saith the Lord of Hosts."

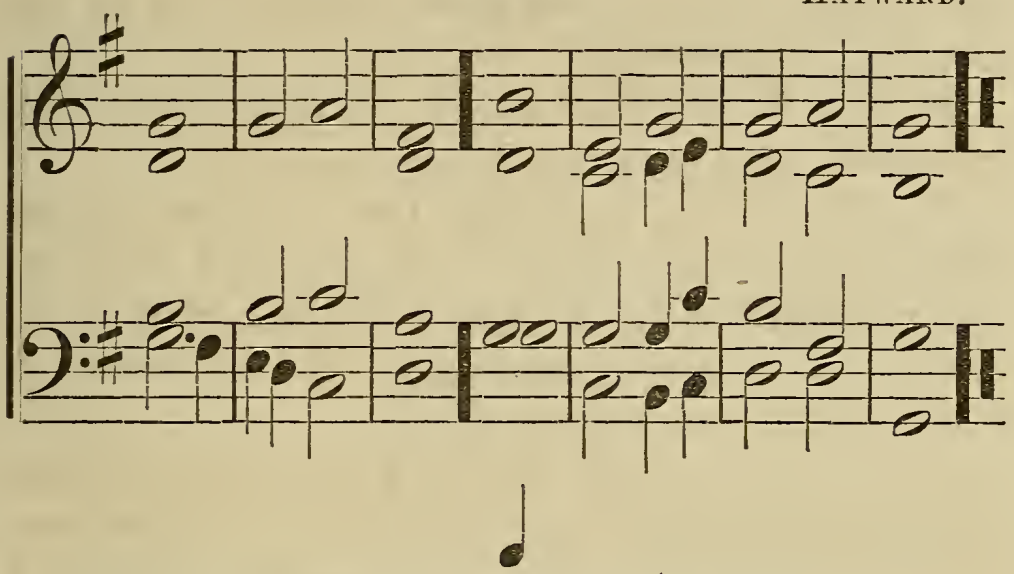
J.·. G.·. W.·.—"Thus saith the Lord, Heaven is my throne, and the earth is my footstool. Where is the house ye have builded unto me? For all these things hath mine hands made. But to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word."

S.·. G.·. W.·.—"They shall fear the name of the Lord from the west, and his glory from the rising of the sun."

T.·. P.·.—"From the rising of the sun even to the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of Hosts."—Ps. xxiv.

CHANT.

HAYWARD.



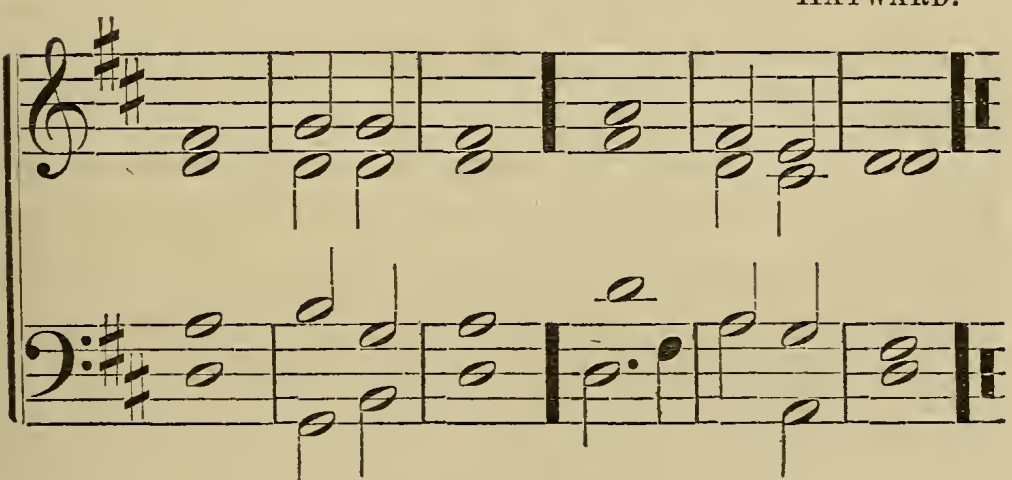
1. The earth is Jehovah's, and the | fulness there- | of;
   The world, and | they that | dwell | there- | in.

2. For he hath founded it up- | on the | seas,
   And established | it up- | on the | streams.

3. Who shall ascend into the mountain | of Je- | hovah?
   Or who shall | stand . in his | holy | place?

CHANT.

HAYWARD.



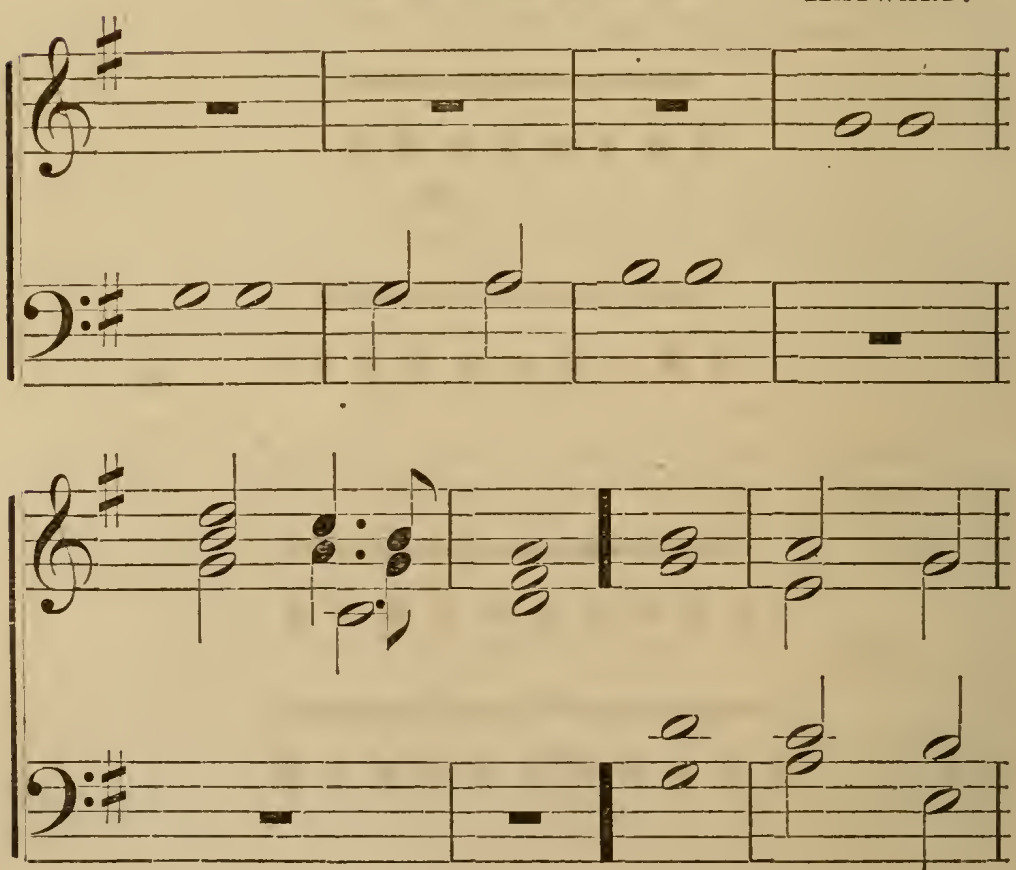
4. He that is clean of hands, and | pure in | heart;
Who hath not lifted up his soul to vanity, nor sworn
de- | ceitful- | ly.

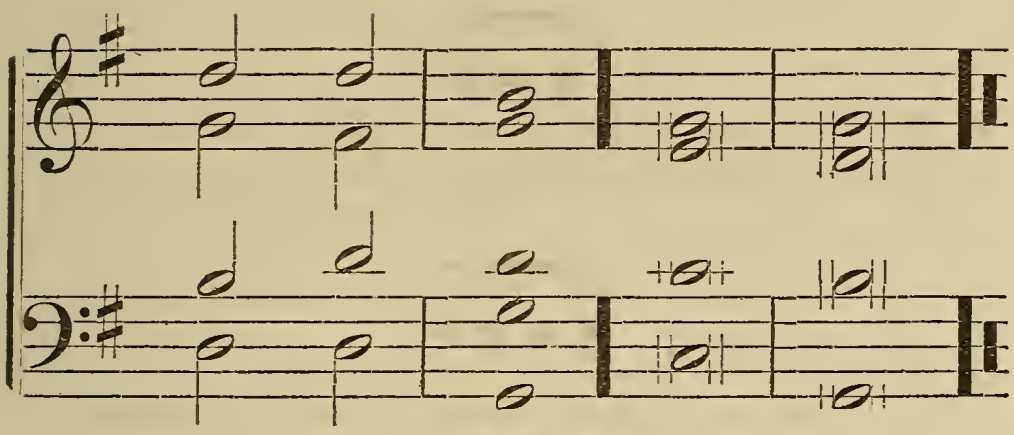
5. He shall receive blessing | from Jehovah,
And righteousness from the God of | his sal- | vation.

6. This is the generation of | them that | seek him,
That seek thy | face, O | Jacob.

CHANT.

HAYWARD.





7. Lift up your heads, | O ye | gates,
And be ye lifted up, ye ever- | lasting | doors;
And the King of | Glory | shall come | in.

8. Who is this | King of | Glory?

JEHOVAH, | strong and | mighty,
JE | HOVAH, | migh.ty in | battle.

9. Lift up your heads, | O ye | gates,
Even lift up, ye ever- | lasting | doors;
And the King of | Glory | shall come | in.

10. Who is this | King of | Glory?

JE | HO.VAH of | Hosts,
He | is the | King of | Glory.

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SECOND LESSON.

"And Moses called all Israel, and said unto them: Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the mount, out of the midst of the fire (I stood between the Lord and you at that time, to show you the word of the Lord: for ye were afraid, by reason of the fire, and went not up into the mount), saying, I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other gods before me. Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth. Thou shalt not bow down thyself unto them, nor serve them: For I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain. Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days shalt thou labor, and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant,

nor thine ox, nor thine ass, nor any of thy cattle, nor the stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand by a stretched-out arm: therefore the Lord thy God commanded thee to keep the Sabbath day.

"Honor thy father and thy mother, as the Lord thy God hath commanded thee, that thy days may be prolonged, and that it may go well with thee in the land which the Lord thy God hath given thee.

"Thou shalt not kill. Neither shalt thou commit adultery. Neither shalt thou steal. Neither shalt thou bear false witness against thy neighbor. Neither shalt thou desire thy neighbor's wife; neither shalt thou covet thy neighbor's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any thing that is thy neighbor's. These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more: And he wrote them in two tables of stone, and delivered them unto me. And it came to pass, when ye heard the voice out of the midst of the darkness (for the mountain did burn with fire), that ye came near unto me, even all the heads of your tribes, and your elders. And ye said, Behold, the Lord our God hath showed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man and he liveth."—DEUT. v. 1–25.

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FIRST CHARGE.

My Brother,—Before this altar of a broken and a contrite spirit, with the fire of holy zeal, drag, by confession, your sins, and mortify them by hatred thereof. Offer them up, in a renewed consecration, as a sacrifice acceptable and well pleasing unto God.

Let us all, my Brethren, offer up to Him, on the altar of our hearts, a sacrifice of humility and praise, with the fire of holy zeal and charity. Let us offer up sacrifices of joy in the tabernacle of the Lord, and sacrifice the sacrifice of thanksgiving. "Wherefore, to do good and communicate, let us forget not; for with such sacrifices is the Lord well pleased."

PRAYER.

Almighty and Sovereign Grand A.·. of the U.·.! thou who ridest in the heavens by thy name Jah!—Let all the earth keep silence before thee; for there is no God like unto thee in the heavens above nor in the earth beneath. Thou who keepest covenant with and showest mercy unto thy servants that walk before thee with all their hearts! when we draw nigh thy Majesty, may we ever preserve the memorials of thy love and fear, and the characters of thy ineffable essence engraven indelibly upon our hearts! Oh, purify our hearts, we beseech thee, by the fire of thy love, and guide our feet in the way of peace, and in that perfect path that shineth more and more to the perfect day! May we all have an interest in that covenant which is well ordered and sure! May we dwell together in unity, and be all of one mind, having compassion one toward another, and love as brethren! May all Elect Masons, like the elect

of God, put on charity, which is the bond of perfection! May our loins be girt with the girdle of truth! And, finally, O Heavenly Father! having been faithful in all our course, may we be brought to behold the light Ineffable, and be admitted into that sacred place where the sun shall no more give light by day, neither for brightness shall the moon give light; but the Lord our Adonai shall be unto us an everlasting light, and our God our glory. Amen!

I shall now, my Brother, proceed to * * * *, in the hope that you may ever live in his adorable presence, with a *head* disposed to contrive, and a *heart* to feel, and a *hand* to execute, those things, toward him and toward your fellow-creatures, which are well pleasing in his sight. "Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, which ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments."

Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel. If he reprove me, it shall be an excellent oil. If thy brother be waxen old and poor, and fallen into decay, thou shalt relieve him. Give of thy bread to feed the hungry, and of thy wine to cheer the sorrowful, and forget not to pour the oil of consolation into the wounds which sickness or affliction may have rent in the bosom of thy fellow-traveller. By kindness and commiseration fail not to pour the balm of wine and oil into the bleeding heart. Our labors of duty and of love will soon be over. As the lightning writes its fiery path upon the

dark cloud and disappears, so the race of men, walking amid the surrounding shades of mortality, glitter for a moment through the gloom, and vanish from our sight forever.

"Virtus junxit, mors non separabit."

* * * * * * * *

Lo! Nature guards our vestal fire,
Which never, never can expire.
With hearts that never change or falter,
We here surround one common altar.

Religion builds it, and a beam
From Heaven's own throne—no fitful gleam—
Wraps it in flames, while hand in hand
We round this blazing altar stand.

Let us, as Elect Masons true,
Virtue's eternal league renew;
While celebrating friendship's feast,
Love be our ever-welcome guest.

And now in adoration bow
To Him who hears and seals each vow:
Glory to God, who reigns above,
And to our fellow-creatures love!

* * * * * * * *

FINAL CHARGE.

My dear Brother,—I will now invest you with the Apron, Collar, and Jewel of a G.·. E.·. P.·. and S.·. M.·., and with great pleasure salute you with the title, and decorate you with the symbols thereof.

This Collar—of flame color—is emblematic of ardent zeal, affection, and charity.

The Crown on your jewel is a symbol of the royal origin of the degree. The compasses, extended to ninety degrees, denotes the extensive knowledge of the G.·. E.·. The sun, in the centre, that our actions should be as open as the full blaze of the noonday sun, and our charity as diffusive as its beams. This jewel, suspended on your breast, should remind you to be attentive to your duties, and admonishes you ever to walk so as to adorn your station.

The Apron is black, lined with white and edged with gold: the black color is to remind you * * *, and teaches seriousness and humility. The white color alludes to that purity of heart and rectitude of conduct requisite for an entrance into the S.·. V.·. The gold is to remind you of that wisdom which should characterize all G.·. E.·. P.·. and S.·. M.·.s. Its form is supposed to be the form of the apron worn by the Perfect Masters at the building of the Temple of S.·., and alludes to the DELTA of ENOCH, with which its centre is adorned.

THIS GIRDLE with which I now invest you is the ancient girdle of a G.·. E.·. P.·. and S.·. M.·. The use of the girdle was to strengthen the body and thereby enable man to persevere in his labors. It is, therefore, an emblem of activity and perseverance. The girdle was also used to bind on the garments, and prevent them

from flying open and discovering our nakedness, and is an emblem of charity; to the observance of which virtue you are laid under renewed obligations.

The investiture with a girdle was the ancient symbol of the attainment of divine knowledge. It is, therefore, to signify to you the new truths to which you have attained in the light of a G.·. E.·.

It was also used for ornament and beauty. Let it be your endeavor, my Brother, to be adorned with and rich in the virtues and qualities which its various colors represent. The colors are arranged according to * * * $3 + 5 + 7 + 9$. The three are blue, red, and yellow; the five consist of these three, and of green and purple; the seven, of these five, with white and black; and the nine, of these seven, and stone and flame color.

The *blue* is the symbol of divine truth, eternity, friendship, and fidelity, and is the peculiar characteristic of a M.·. M.·.

The color *red* is the symbol of divine love, of virtue, and of war, and denotes the conflicts through which all must pass before they can become the E.·. of the S.·. G.·. A.·. O.·. T.·. U.·.

*Golden yellow** is the symbol of divine love as revealed to man, of wisdom, good counsel, and constancy, and should remind us that "the fear of the Lord is clean, enduring forever. The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honey-comb (Ps. xix. 9, 10); that The fear of the Lord is the beginning of wisdom (Ps. cxi.

* Pale yellow represents falsehood and treachery.

10), and that the wisest of kings has said, that It is much better to get wisdom than gold (Prov. xvi. 16).

Green is the symbol of the creation, of youth, of beauty, and of hope, and is the beautiful emblem of our belief in the immortality of the soul.

Purple signifies the divine goodness, and is the emblem of the love of truth, of royalty, of dignity, and of majesty of demeanor.

White is the symbol of the divine wisdom, of immortality, of purity, of innocence, of peace, and of chastity.

Black is the emblem of humility and sorrow.

Stone color is the symbol of modesty, of durability, of firmness, and of constancy.

And, lastly, the *flame* color is the emblem of regeneration, of zeal, of love, and of charity, and should be the distinguishing characteristic of a G.·. E.·. P.·. and S.·. M.·.

These colors, united in one girdle, are emblematic of that unity; and the interwoven *olive*, of that peace which should link us together as brethren.

Finally, my Brother, as these various colors shine in your girdle, so let the virtues they represent shine in your heart and grace your daily walk and conversation. Thus, by your meritorious and blameless conduct, constancy, and integrity, you have attained the title of G.·. E.·. P.·. and S.·. M.·., which is the summit of Ancient Craft Masonry, and upon your arrival to which I sincerely congratulate you; and I most earnestly recommend to you the strictest care and circumspection in your walk through life, that the sublime mysteries of this Degree be not profaned.

HISTORY.

When the Temple of Jerusalem was finished, the masons who were employed in constructing that stately edifice acquired immortal honor. Their order became more uniformly established and regulated than it had been before. Their delicacy in admitting new members to their order brought it to a degree of respect; as the merit of the candidate was the only thing to which they then paid attention. With these principles instilled into their minds, many of the Grand Elect left the Temple after its dedication, and dispersed themselves among the neighboring kingdoms, instructing all who applied and were found worthy in the sublime degrees of Ancient Craft Masonry. The Temple was finished in the year of the world 3000, and was dedicated to the service of the Most High with the most brilliant pomp and magnificence.

* * * * * * * *

Thus far the wise King of Israel behaved worthy of himself, and gained universal admiration; but in process of time, when he had advanced in years, his understanding became impaired; he grew deaf to the voice of the Lord, and was strangely irregular in his conduct. Proud of having erected an edifice to his Maker, and much intoxicated with his great power, he plunged into all manner of licentiousness and debauchery, and profaned the Temple, by offering that incense to the idol Moloch which should only have been offered to the living God.

The Grand Elect and Perfect Masons saw this, and were sorely grieved,—being fearful that his apostasy would end in some dreadful consequences, and perhaps bring upon them their enemies, whom Solomon had vainly and wantonly defied. The people, copying the

follies and vices of their king, became proud and idolatrous, neglecting the true worship of God for that of idols.

* * * * * * * *

As an adequate punishment for this defection, God, after a succession of wicked kings, inspired the heart of Nebuchadnezzar, King of Babylon, to take vengeance on the kingdom of Judah. This prince sent an army with Nebuzaradan, captain of the guards, who entered Judah with fire and sword, besieged and took the city of Jerusalem, razed its walls, and destroyed that superb model of excellence,—the Temple. The people were carried captive to Babylon, and the conquerors carried with them all the vessels of gold and silver, &c. This happened four hundred and seventy years, six months, and ten days after its dedication.

CLOSING.

* * * * * * * *

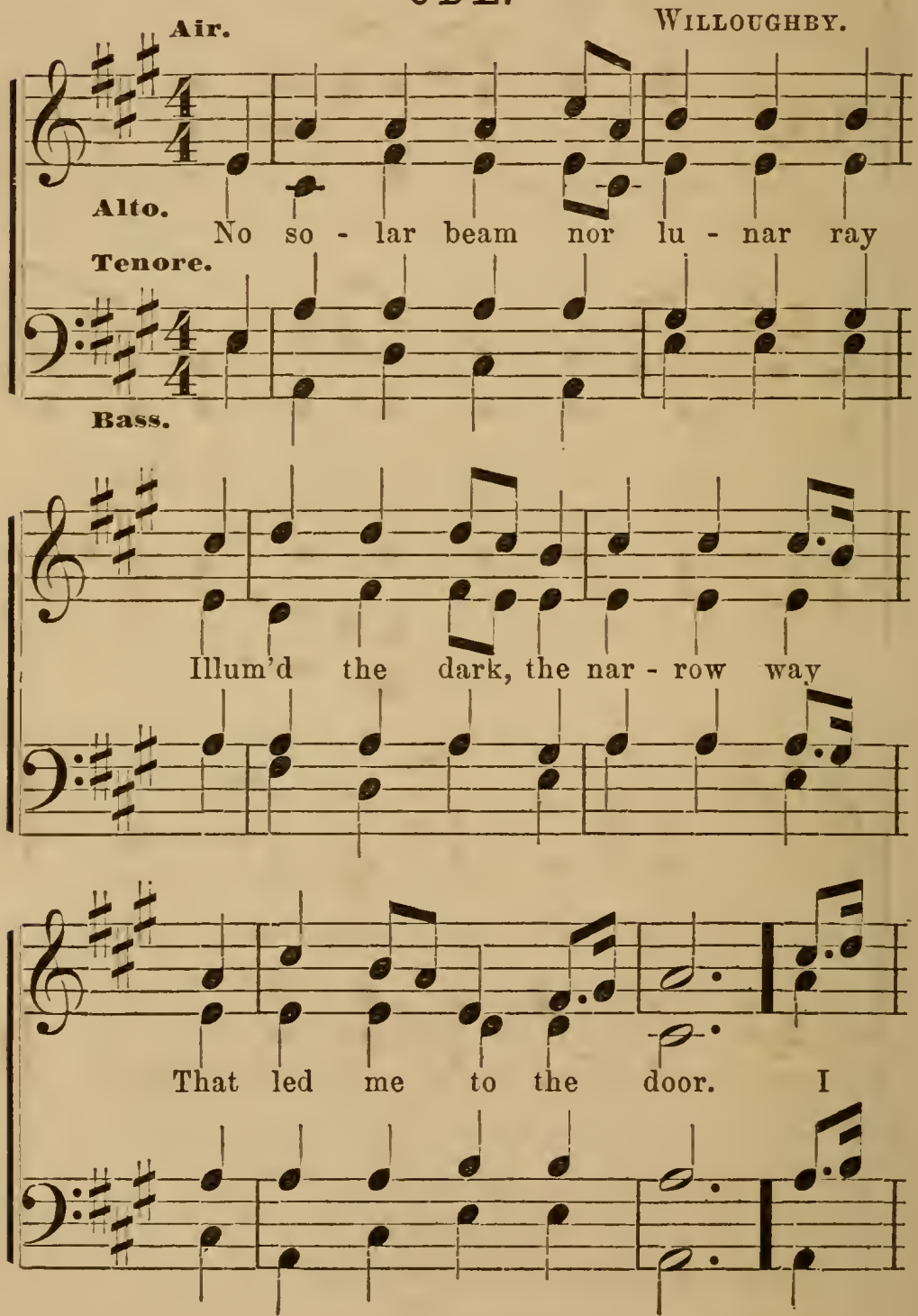
PRAYER.

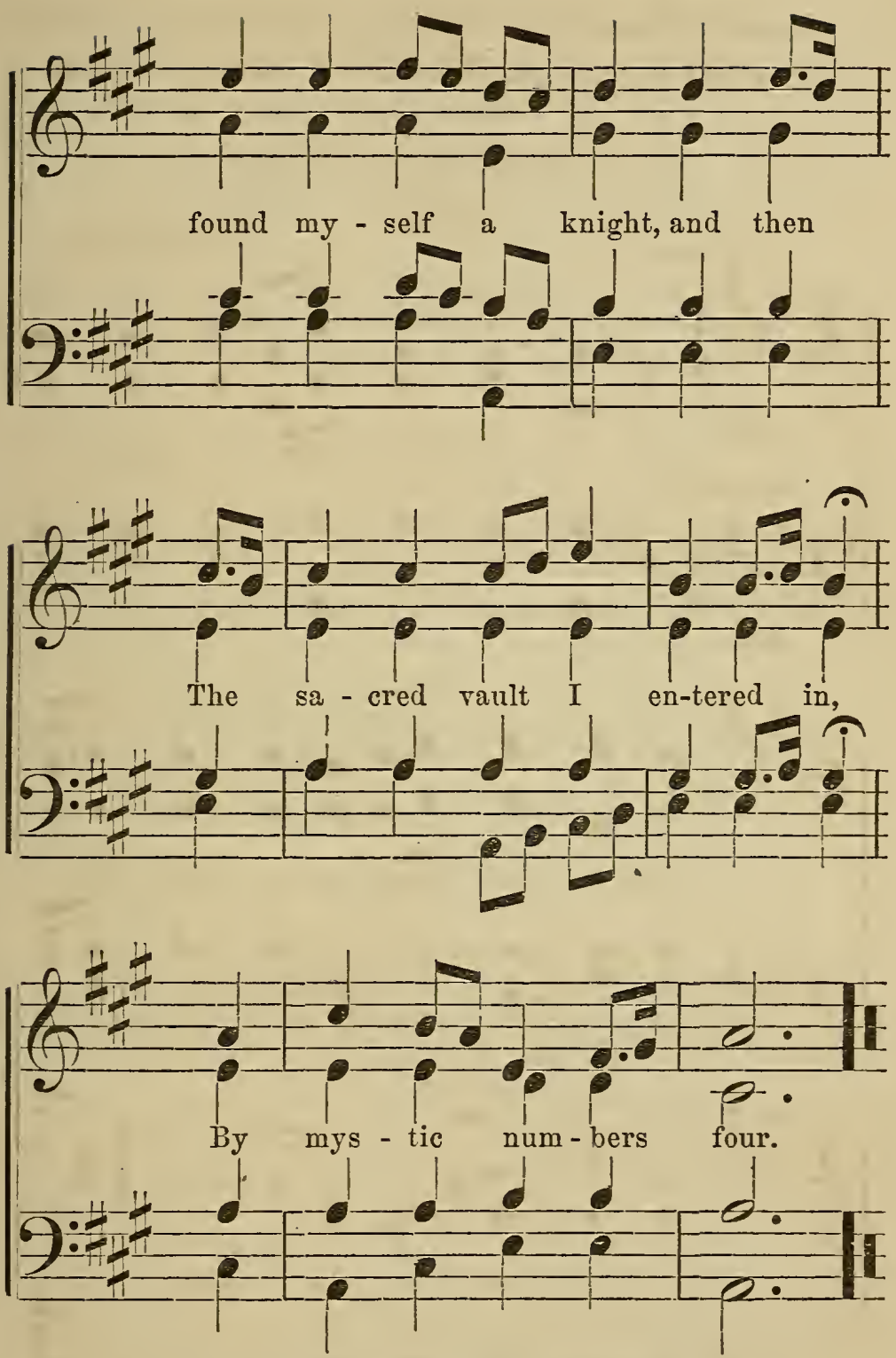
O most holy and glorious Lord our God—Thou who dwellest between the cherubim, and art known in the heavens and upon the earth by thy name Jah,—we humbly approach thee with awe and reverence, and implore thy blessings on us who know thy great and terrible name. Before we depart to our several places of abode and mingle again in the busy scenes of life, fill our hearts with thy love and fear, that our tongues may speak of thy goodness and our actions correspond with the lessons taught in this place. Create in us clean hearts, O God, and renew right spirits within us; then will we teach transgressors thy ways, and sinners shall

be converted unto thee. Bless us and prosper us in life, and in death receive us, O Lord our Adonai. Amen.

* * * * * * * *

ODE.





'Twas there, impressed with holy awe,
A gold-engraven plate I saw
With dazzling splendor shine.

To us, the Grand Elect, alone,
Its secret characters are known,
Ineffable, divine.

This precious treasure, long concealed,
Was by three worthy knights revealed,
Where erst a temple stood.
Its ancient ruins they explored,
And found the grand mysterious word
Made known before the Flood.

Fulfilled was then the promise made,
And Beauty's pillar soon displayed
The treasure they had found.
Their fervent zeal and piety,
Their dangerous toil and constancy,
Were with due honor crowned.

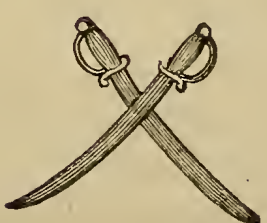
Honors like those we all shall prove,
Who, joined in pure and social love,
Perfection's work pursue!
May the Sublime Grand Architect,
By his unerring LAWS, direct
The honored, chosen few!

May all who friendship's feast partake
The good pursue, the bad forsake:
And may each rite and sign
A happy, lasting influence shed,—
The QUADRANT crowned, the OIL, the bread,
The GOLDEN RING, the wine.

Long as I live, this RING I'll wear,—
Symbol of an alliance dear
To every brother's heart,—
And bless the sacred tie that binds
In virtue's chain! For virtue joins
What death can never part.

* * * * * * * *

L. O. P.



Knight of the E.·., or Sword.

THE FIFTEENTH DEGREE OF THE ANCIENT AND ACCEPTED RITE, AND THE FIRST OF THE HISTORICAL SERIES.

A Council of Knights of the E.·. or S.·. is held in two apartments, called Halls of E.·. and W.·. The Hall of the E.·. should represent the palace of C.·. K.·. of P.·., magnificently furnished in the Oriental style, with water-green tapestry; in the E.·. a throne under a canopy; above the throne, a sun.

The Hall of the W.·. should represent the G.·. L.·. of P.·. at J.·., amid the ruins of the T.·., and should be decorated with red hangings, furnished as a L.·. of P.·., and lighted by 10×7, or $5 + 2$, lights.

OFFICERS.

In the Hall of the E.·., the officers are a Sovereign Master, who represents C.·. K.·. of P.·., seated upon the throne in the E.·., clothed in royal robes, a tiara upon his head, and a sceptre in his hand; he also wears a green collar, to which is suspended the jewel,—three golden triangles interlaced.

The Sen.·. General, seated in the W.·., representing the S.·. W.·., clothed in a red or yellow robe, over which is worn a green collar, to which is suspended his official jewel,—a square within three triangles.

The Jun.·. General, seated in the S.·., represents the

J.·. W.·., and is clothed as the S.·. G.·. Official jewel, —a level within three triangles.

A Grand Master of the Palace, seated in the S.·., clothed in a rich robe, with the order and jewel of the grade.

A Grand Master of Ceremonies, seated in the N.·., and wearing the dress, order, and jewel of the grade.

The Grand Master of Dispatches, seated in the S.·., and clothed in the same manner as the G.·. M.·. of the P.·.

And, lastly, a Grand Captain of the Guards; station, in the N.·., and wearing the dress, order, and jewel of the grade.

In the Hall of the W.·., the Thrice P.·. Master represents A.·.; wearing the dress of the grade; a crown upon his head, and a gavel in his hand. Official jewel, —three triangles interlaced, suspended to the order. In the second section of the Reception he represents Z.·.

The S.·. W.·. in the W.·., J.·. W.·. in the S.·., and a G.·. C.·. of the G.·., wearing the dress, order, and jewel of the degree,—except the jewels of the S.·. W.·. and J.·. W.·., which are the same as those worn by the Sen.·. G.·. and Jun.·. G.·. in the Hall of the E.·.

CLOTHING.

In the apartment of the E.·. the brethren all wear rich robes of yellow or red, with green turbans, having a golden sun embroidered on the front, together with the apron, order, and jewel of the degree.

In the apartment of the W.·. the brethren all wear green mantles, or cloaks, trimmed with red. Apron,— white silk, lined and bordered with green; two crossed

swords painted or embroidered on the flap, and on the apron a chain of three triangular links, and below it a bridge of three arches, on the centre arch the letters L.·. O.·. P.·.

Order,—a broad water-green-colored ribbon, worn from the right shoulder to the left hip, at the bottom a green rosette.

Jewel,—the same as that of a Grand Master Architect, with the addition of two crossed swords engraved at the bottom of the jewel.

ARMS.

In the Hall of the E.·. the arms are pikes or spears; in that of the W.·. the brethren all wear swords. The sword-belt should have two crossed swords painted or embroidered thereon.

BANNER.

The Banner of the Order should be of green silk bordered with red; on it should be painted a lion and a wolf, the emblems of the tribes of Judah and Benjamin.

HOUR TO OPEN.

The end of the ten weeks of years of the Captivity.

OPENING.

Age,—10 weeks of years.

Reception.

* * * * * * * *

"He that is void of wisdom despiseth his neighbor: but a man of understanding holdeth his peace."

"A tale-bearer revealeth secrets: but he that is of a faithful spirit concealeth the matter."—PROV. xi. 12, 13.

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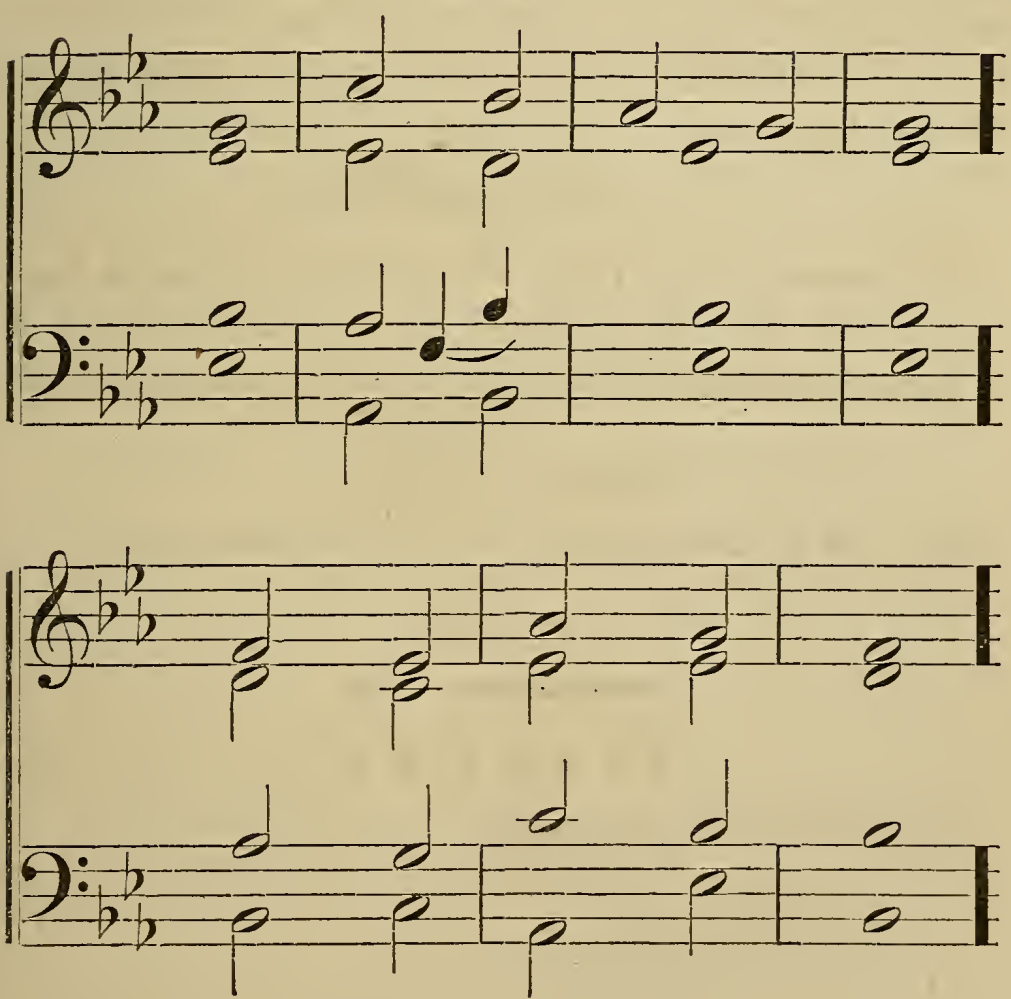
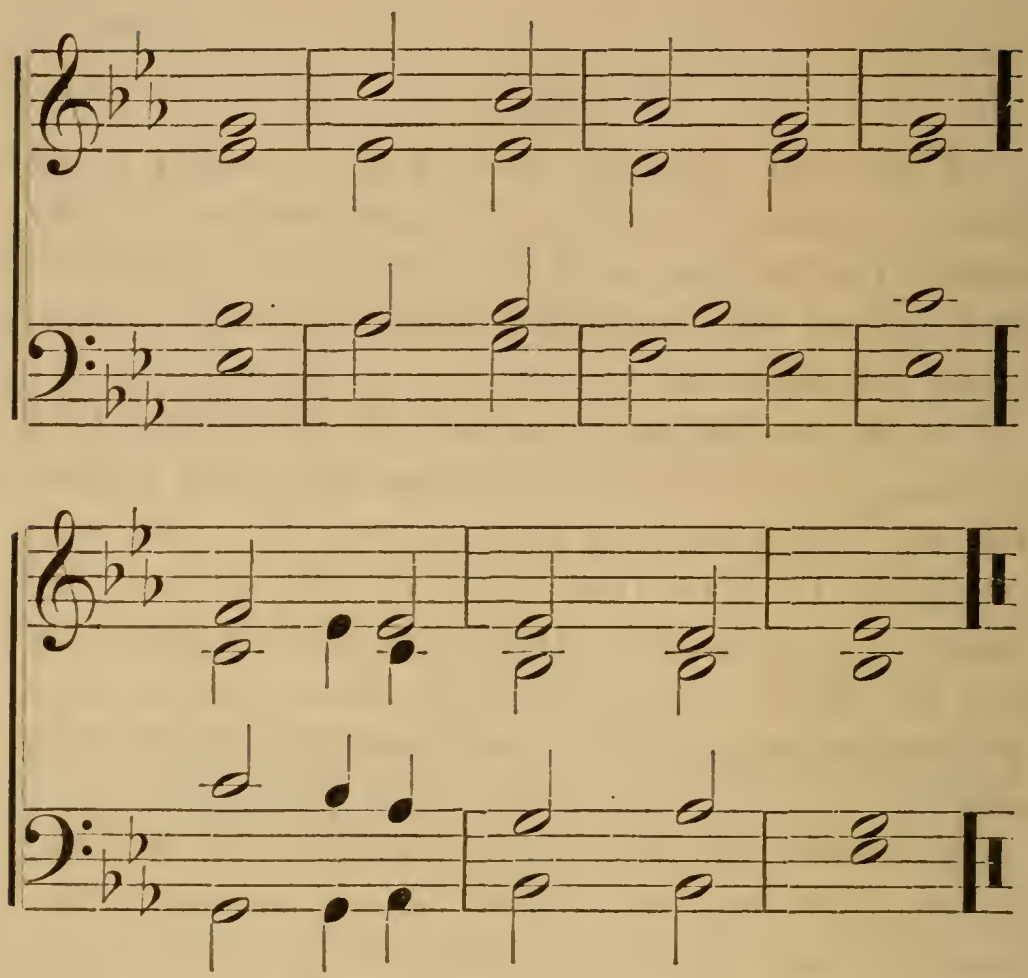
CHANT. WEBB.





1. Thou, O | God, hast | proved us;
   Thou hast | tried · us as | sil ·· ver is | tried.

2. Thou broughtest us | in ·· to the | net;
   Thou laidst af- | flic ·· tion up- | on our loins.

3. Thou hast caused men to ride | o ·· ver our | heads:
   We went through | fire | and through | water.

4. But thou hast | brought us | out.
   I will | pay to | thee my | vows

5. Which my | lips have | uttered,
   And my mouth hath spoken, | when I | was in | trouble.

6. I will offer unto thee burnt sacrifices of fatlings, with | incense of | rams;
   I will | offer | bullocks with | goats.

Ps. lxvi. 10–20.

* * * * * * * *

LESSON.

"I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies. In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears.

"As for God, his way is perfect: the word of the Lord is tried: he is a buckler to all those that trust in him. For who is God, save the Lord? or who is a rock, save our God? It is God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hinds' feet, and setteth me upon my high places. He teacheth my hands to war, so that a bow of steel is broken by mine arms."

"Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up; and thy gentleness hath made me great. Thou hast enlarged my steps under me, that my feet did not slip. I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed. I have wounded them that they were not able to rise: they are fallen under my feet. For thou hast girded me with strength unto the battle: thou hast subdued under me those that roso up against me. Thou hast also given me the necks of mine enemies, that I might destroy them that hate me. They cried, but there was none to save them; even unto the Lord, but he answered them not. Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets. Thou hast delivered me from the strivings of the people; and thou hast made me the head of the heathen: a people whom I have not

known shall come and serve me. As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me. Therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto thy name."

* * * * * * * *

HISTORY.

The Knights of the E.·. date their origin from the Captivity of Babylon, where the Israelites remained seventy years.

They afterwards had their liberty given them by Cyrus, King of Persia, at the solicitation of Zerubbabel,—a prince of the tribe of Judah, and descended from the race of David,—and Nehemiah, a holy man of a distinguished family. Cyrus permitted them to return to Jerusalem with the treasures and implements of the Temple, intrusting the whole to Zerubbabel, charging him that the new Temple should be sixty cubits high and as many broad. He issued an edict to let the Masons pass freely through his dominions, without causing them any molestation, on pain of death.

He ordered * * * his general to teach Zerubbabel the art of war, armed him with a sword, created him a Knight of the E.·., and gave him power to confer the same grade upon those Masons whom he should find worthy.

Zerubbabel assembled all the Israelites, the number of whom was 42,360, exclusive of slaves. He then made choice of those Free Masons who had escaped the fury of the soldiers at the destruction of the first Temple. He also chose seven thousand soldiers, whom he armed,—all

Knights,—put them at the head of the people, to fight such as should oppose their passage on the road to Judea.

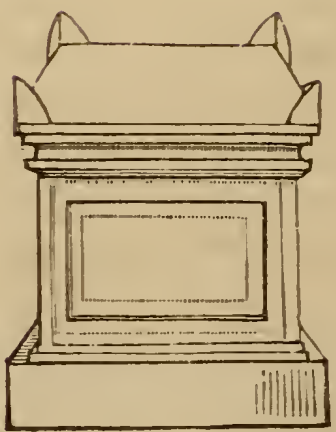
The march of the Israelites was prosperous as far as the river Euphrates, which separates Judea from Syria. Now the Knight Masons, who arrived there first, found troops armed to hinder their passage, on account of the treasures of the Temple which they carried with them. Neither the remonstrances of the Knights nor the edicts of King Cyrus were able to restrain their insolence, and they fell on the Knights, who, on their side, repulsed them with such heroic fortitude that they were all to a man either drowned or cut to pieces at the passing of the bridge which Zerubbabel had caused to be constructed. After this the Israelites passed the river, and arrived safely at Jerusalem, where they were welcomed by those ancient Jews and their descendants who, having escaped captivity, still remained near the ruins of what had once been their loved habitation,—the city of Zion. Among these were many G.·. E.·. P.·. and S.·. M.·., who, cherishing the hope of seeing their brethren liberated, the city and Temple rebuilt, continued to practise the rites and ceremonies of the Order; their councils were presided over by Ananias, by whom Zerubbabel was received with joy and declared to be the chief of the nation.

HOUR TO CLOSE.

The instant of re-edification.

D.·.

Z.·.



Prince of Jerusalem.

THE SIXTEENTH DEGREE OF THE ANCIENT AND ACCEPTED RITE, THE SECOND OF THE HISTORICAL SERIES, AND THE LAST CONFERRED IN A GRAND COUNCIL OF PRINCES OF JERUSALEM.

A Council of Princes of Jerusalem consists of not less than * * * * * Princes, and is held in * * * apartments, the principal of which are styled Halls of the E.·. and W.·.. The Hall of the E.·. represents the drawing-room or hall of audience of King D.·. in B.·., furnished and decorated, as in the preceding degree, with Oriental splendor; conspicuous among the ornaments should be many of the H.·. V.·. and S.·. T.·. taken from the T.·. at J.·.

OFFICERS.

K.·. D.·., seated in the E.·. upon a magnificent throne under a rich canopy, above the canopy a representation of the Persian sun. Officers and stations as in the preceding grade; all richly attired in Oriental robes.

The Hall of the W.·. represents the Hall of the K.·. of the E.·. or S.·. at J.·., decorated with cloth of gold or aurora-colored hangings. The E.·. represents the S.·. S.·., and should be separated from the W.·. by a curtain or veil. In the third section of the reception this veil is drawn aside.

In the E.·., the ark of alliance and sacred furniture of the S.·. S.·. in its proper place.

In front of the curtain, in the E.·., is a canopied throne for the M.·. E.·. S.·. P.·. G.·. M.·., elevated upon five steps, covered with aurora-colored cloth; near it a table or pedestal, covered with cloth of gold or aurora-color, on the front of which should be embroidered, or painted, a balance in equipoise; on it should be placed a sword, trowel, and balance. On the R.·. and L.·., each in the E.·., a small throne for the Princes S.·. and T.·.; in the west, two small thrones for the Princes W.·.; and in front of the W.·., near the A.·., a throne for the H.·. P.·.; before each throne a table or pedestal. The thrones and tables should be covered with cloth of gold or aurora-colored cloth. The hall should be lighted by 5×5 (25) lights.

OFFICERS.

The officers of a Council of P.·. of J.·. are as follows:—

1. The Most Equitable Sovereign Prince Grand Master, representing Z.·. Jewel,—a hand of justice and a mallet.

2. The Grand High Priest, or S.·. G.·. S.·. D.·. G.·. M.·., representing J.·. Jewel,—a circle surrounding a delta.

3. The Most Enlightened Senior Grand Warden, representing a P.·. of J——h. Jewel,—the pillar of strength and a shield.

4. The M.·. E.·. J.·. G.·. W.·., representing a P.·. of B.·. Jewel,—a compass resting upon the segment of a circle.

5. The Valorous Grand Keeper of the Seals and Archives, representing a P.·. of the L——s. Jewel,—a balance in equipoise.

6. The V.·. Grand Treasurer, representing a P.·. of the T.·. Jewel,—an oblong square and a vase.

7. The V.·. Grand Master of Ceremonies, stationed in the N.·., and representing a P.·. of the W.·. Jewel,—a trowel and plumb.

8. The V.·. G.·. M.·. of the Entrances, stationed in the N.·., and representing a P.·. of the G——s. Jewel,—a halberd or spear.

9. The V.·. G.·. Tyler. Jewel,—a flaming sword.

The official jewels are of gold, suspended within a square or engraved upon a square medal of gold, and are worn suspended to a collar of aurora-colored ribbon.

The meetings are called Conventions.

CLOTHING.

The officers and brethren wear white, purple, or aurora-colored robes and caps; and each should be provided with a sword, shield, and cuirass.

Apron,—white silk, bordered with gold lace and lined with aurora color; on it should be painted or embroidered the emblems of the grade.

Order,—a wide aurora-colored ribbon, worn from the right shoulder to the left hip.

Jewel,—a square medal of silver or mother-of-pearl; upon both sides of which, in gold enamel, is a hand holding a balance in equipoise, a two-edged sword in a perpendicular position, hilt down, with five stars surrounding the point, and the letters D and Z, one at each side of it, to be worn on the breast.

HOURS OF WORK.

From sunrise until sunset.

OPENING.

Age, 85 + 7 (92).

Reception.

* * * * * * * *

"This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of Hosts. Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it! Moreover, the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundations of this house; his hands shall also finish it; and thou shalt know that the Lord of Hosts hath sent me unto you."—ZECH. iv. 6–9.

* * * * * * * *

* * * * * * Your opportune arrival among us at this time will enable you to participate in a feast which I give this day to the nobles of my kingdom. To this feast I invite you and your associate knights, and by our eating and drinking together will, I trust, be renewed our ancient ties of friendship. After the feast, I will be happy to hear what you may have to communicate in behalf of your brethren. Previous to which, I desire you to take a part in our deliberations and pronounce your opinion on a certain question to be proposed for discussion.

Speak, Satrap of Assyria! State the question, and announce the reward I have promised to bestow upon him who shall answer it in the most satisfactory manner!

* * * * * * * * * * * * * * Our sovereign master, the king, wishing to dispense his favors with a liberal hand, has deigned to promise the second place near his august person, a purple robe, a golden baldric, and a seat upon a golden throne, to him who will be able to solve this question: "What holds the most powerful sway over mortals?"

But, O king! is it possible that such a question can for a moment be a subject of doubt or deliberation to any one who adverts to thee, thou son of the sun! whose court is composed of one hundred and twenty-seven potentates of the most distant nations of the earth? Peace or war depends upon your will! In your hands are the lives of your numerous subjects. To you belongs all that we possess: a word from your lips is a decree for the whole earth. The world has no master but you. There cannot, then, be a more puissant empire than that of Darius the Great, the king of all the East and the sovereign of sovereigns. * What remains for me to say? Shall I differ from Artaban, who has received the approval and plaudits of your whole court? He contends, O king! that there is nothing greater or more powerful than yourself. I acknowledge your greatness, the *éclat* of your name, the majesty of your power, and the immensity of your riches. But greater than all these, O king, is the empire of Beauty! This softens the hearts of the most ferocious, gains over judges the most severe,

and triumphs over masters the most imperious. Deprived of fortune, it needs it not; for, indeed, all treasures are at its disposal. If not possessed of worldly rank or grandeur, it rises above it, all stations are subject to it, the will of princes and sovereigns often depends upon its caprice.

What was my daughter *Apamee*, without wealth or rank, before her beauty elevated her to the nuptial bed of Darius? To-day, Assyrians, this great prince reigns over you; in turn, she reigns over him: he wills what she approves; he does what she desires. Does she rejoice? he is pleased; is she melancholy? he is sad. In fine, she is the soul that gives an impress and bias to all his actions. From her he learns to find something more interesting than kingly glory and greatness. She sees him at her feet, and he voluntarily submits all his imperial greatness to her beauty. * * * * * * * * * *

* * * * What is this that I hear in your court, O Darius? Has it already become corrupt by flattery and effeminacy? Reject, oh, reject, great king! with indignation those flattering sentiments that have just been uttered! Strength and power reside in kings; beauty has its influence; but it is the mark of true wisdom to acknowledge the empire of TRUTH. Omnipotent is Truth,—greater, far greater, than any transitory throne, more durable than frail dying beauty: both the one and the other are of short duration; but TRUTH lives forever. The power of kings and of beauty is subject to the revolution of time and chance, but TRUTH changeth not: always pure, always simple, it is one of the essences of the S.·. G.·. A.·. O.·. T.·. U.·.—The tie of treaties, it is the motive of every just action, the basis of all laws,

the seal of the sovereign majesty, and the object of every good man's search. We love it, and love and respect those who demonstrate it; while we despise and detest those who conceal or subvert it. Lying disguises it, and by borrowing its appearance furnishes the best and clearest avowal of its superiority.

Considerations, O king! more powerful than human, or even life or death, induce me thus to speak in its favor, in opposition to the flattering sentiments which might have seduced you from the true path. I am well assured, great prince, that you will confirm by your decision the EMPIRE OF TRUTH. Great and omnipotent is Truth,—greater, far greater, than any transitory throne, or vain, decaying beauty. * * * * * * * * * * * *

* * * Yes, Zerubbabel, GREAT IS TRUTH! Come, and cause to shine forth the triumph of Truth, by receiving the honor and rewards so justly your due.

* * * * * * * *

* * * Zerubbabel, the highest rewards I can bestow upon you will not be commensurate with your deserts; for having saved me from the snare of corruption I am infinitely your debtor. Besides, the recompense you have already received; and, in order to attach nearer my person one whose friendship is so precious and true, I constitute you from this moment Grand Master of my Household.

* * * * Sovereign of sovereigns! For the favors you have lavished upon me I have not words to express my thanks! But the will of Him who regulates the destinies of all men does not permit me to be master of my own destiny. * * * * * * * * * * *

* * * * * * * *

LESSON.*

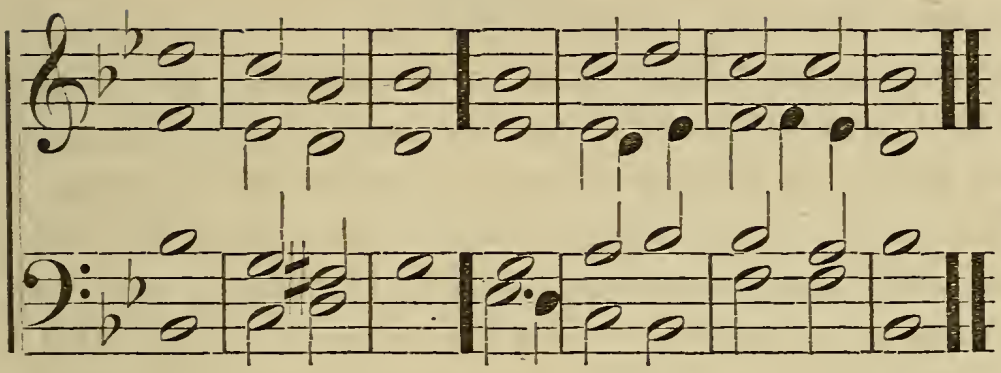
"By the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy."—ANTHEM (pp. 272, 273.)

PRAYER.

"Remember, O Lord, the children of Edom in the day of Jerusalem, who said, Raze it, raze it, even to the foundation thereof! O daughter of Babylon, who art to be destroyed! happy shall he be that rewardeth thee as thou hast served us! Happy shall he be that taketh and dasheth thy little ones against the stones! When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad. Turn again our captivity, O Lord, as the streams in the south! They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Help us, O God of our salvation, for the glory of thy name, and deliver us! and purge away our sins for thy name's sake! Amen."—Ps. cxxxvii., cxxvi., lxxix. 9.

* If desired, the song on page 274 may here be appropriately used.

CHANT. WEBB.



1. How beautiful up- | on the | mountains
   Are the feet of | him that | bringeth good | tidings;

2. That pro- | claimeth | peace,
   That | bringeth good | tidings of | good;

3. That pro- | claimeth sal- | vation;
   That saith to | Zion, | Thy GOD | reigneth.

4. Thy watchmen shall lift | up the | voice:
   With the voice to- | gether | shall they | sing.

5. For they shall see | eye to | eye,
   When JEHOVAH shall | bring a- | gain | Zion.

6. Break forth | into | joy,
   Sing together, ye waste places | of Je- | rusa- | lem.

7. For JEHOVAH hath comfort- | ed his | people;
   He hath re- | deemed Je- | rusa- | lem.

8. JEHOVAH hath made bare his | holy | arm
   In the | eyes of | all the | nations;

9. And all the | ends of . the | earth
   Shall see the sal- | vation | of our GOD.

ISA. lii. 7–10.

* * * * * * * *

HISTORY.

During the reign of Darius, the successor of Cyrus to the Persian throne, an embassy, with Zerubbabel as its head, was sent by the Jews to implore that monarch to permit the resumption of the work of rebuilding their city and Temple, which, by the interference of the Samaritans, had entirely ceased. Through the influence of Zerubbabel, Darius granted them his assistance and protection, and made a decree prohibiting, under the penalty of death, any person from molesting or interfering with the Masons in rebuilding the city and Temple. Zerubbabel returned to Jerusalem, and gave an account of the success of the embassy. The tidings were received with many demonstrations of joy; the work was resumed; and, being under the protection of Darius, their labors were no longer interrupted, and the Temple was completed and *dedicated* to the Most High.*

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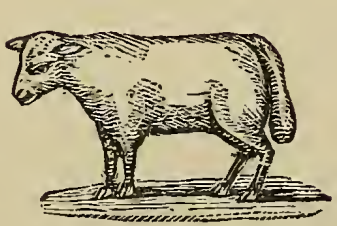
* For a more complete history of the interesting events upon which this and the preceding Degree were founded, see Ezra iii., iv., v., vi.; Nehemiah iv.; Lodge's Josephus, book xi. chap. 3, edition of 1640.

B
D
E
F
H
G
S



Knight of the East and West.

THE SEVENTEENTH DEGREE OF THE ANCIENT AND ACCEPTED RITE, THE FIRST OF THE PHILOSOPHICAL SERIES, AND THE FIRST CONFERRED IN A CHAPTER OF ROSE-CROIX.

The Council Chamber must have red hangings sprinkled with gold stars. In the E.·. a throne supported by four lions, elevated upon seven steps; between the lions an animal of human shape, with wings. On one side of the throne, a blazing sun, on the other a moon; beneath them, and spreading over the last, a rainbow; near the throne, in front, are two tables, the one upon the left having upon it a basin of perfumed water, a skull and bones. The one upon the right the * * * * In the W.·. are two thrones, elevated upon five steps. At the N.·. and S.·., two small thrones on three steps for the V.·. A.·.

OFFICERS.

An assembly of K.·. of the E.·. and W.·. is styled a Council, and consists of twenty-four Knights. The Venerable Master, seated in the E.·., is styled "All Puissant;" the two Wardens, seated in the W.·., "Venerable Knights;" the brethren, "Respectable Knights."

CLOTHING.

The officers wear robes of white, with a golden cincture; the Knights, their ordinary dress, over which are worn the apron, order, collar, and jewels of the grade.

Apron,—white, lined with red and bordered with gold; on the flap a two-edged sword, surrounded with the H.·. L.·.; on the apron a plan of the draft.

Order,—a wide white ribbon, edged with gold, worn from the right shoulder to the left hip, to which is suspended the jewel of the grade, a heptagon of silver, at each angle a gold star and one of the following letters, viz.: B.·., D.·., W.·., P.·., H.·., G.·., S.·.; in the centre a lamb on a book, with seven seals; a balance in equipoise, and below the balance, in a perpendicular position, with the hilt down, a two-edged sword.

Collar,—black, to which is suspended the cross of the order.

OPENING.

Age, very ancient.

Reception.

* * * * * * * *

CLOSING.

Time is no more.

HISTORY.

When the Knights and Princes concluded to conquer the Holy Land, they took a banner with the Cross, to distinguish themselves as being under that banner, and entered into an agreement to spill the last drop of their

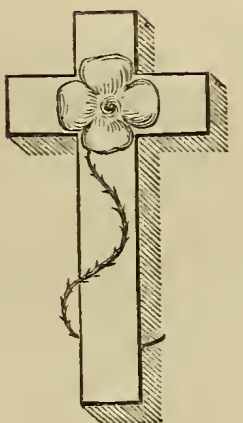
blood to establish the true Christian religion. But, peace being made, they could not fulfil their vow: they therefore returned to their respective countries, and resolved to do by theory what they could not do by practice, and never to admit into their ceremonies any but those who had given proof of friendship, zeal, and discretion. They took the name of Knights of the East and West, to teach the world where that Order began.

In the year 1118, the first Knights, to the number of eleven, took their vows between the hands of Gauranus, Prince and Patriarch of Jerusalem.

F.·.

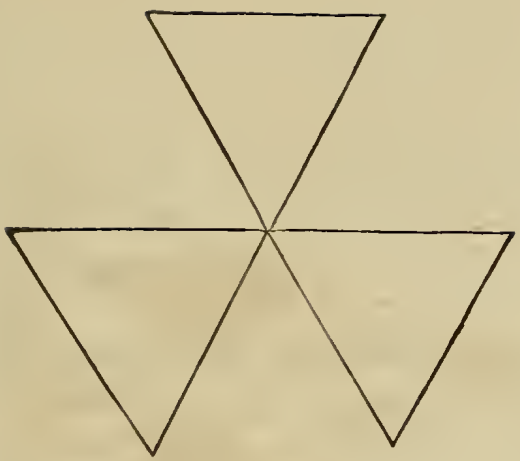
C.·.

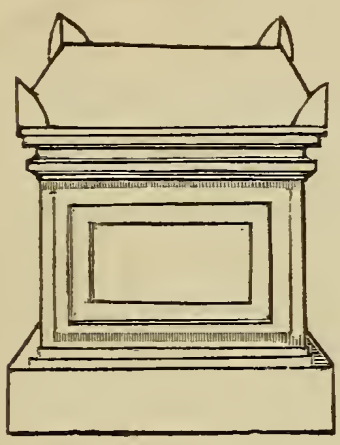
H.·.

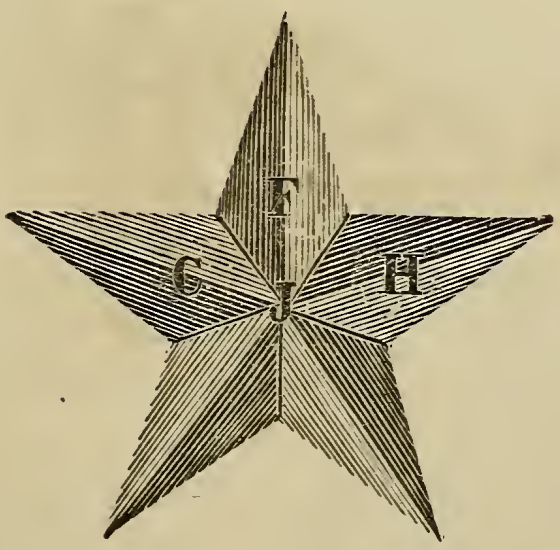


OBVERSE.

REVERSE.






F
G
H
J

Sovereign Prince of Rose-Croix de H.-R.-D.-M.

AND

KNIGHT OF THE EAGLE AND PELICAN.

THE EIGHTEENTH DEGREE OF THE ANCIENT AND ACCEPTED RITE, AND THE LAST CONFERRED IN A CHAPTER OF ROSE-CROIX.

Assemblies of S.·. P.·. Rose-Croix de H.·. are styled Sovereign Chapters. In the Reception four apartments are used. The first apartment should have black hangings, strewed with white tears, the furniture draped in mourning, and is lighted by 3×11 (33) lights.

In the E.·., S.·., and N.·. are three columns, representing F.·., H.·., C.·.

The third apartment has red hangings, is elegantly furnished, and is lighted by the same number of lights as the first: it has also the three columns of F.·., H.·., C.·.

OFFICERS.

1. The Master, seated in the E.·., is styled Most Wise and Perfect Master. Official jewel,—a flaming star of gold, with the letter J.·. in the centre, surrounded by the letters F.·. H.·. C.·.

2. The Senior Warden is seated in the W.·., and is styled Most Excellent and Perfect Knight S.·. W.·. Jewel,—a gold triangle, in the centre a cross.

3. The Junior Warden, seated in the S.·., is called M.·. E.·. and Perfect Knight J.·. W.·. Jewel,—a gold square and compasses.

4. The Respectable and Perfect Knight, Captain of the Guards; station, in the N.·. Jewel,—a gold spear.

5. The R.·. and P.·. Knight, Master of Ceremonies. Jewel,—a gold staff.

6. The R.·. and P.·. K.·. Secretary. Jewel,—a gold pen.

7. The R.·. and P.·. K.·. Treasurer. Jewel,—a gold key.

In this grade there is no Tyler,—the duties of that office being performed by the youngest Knight present.

CLOTHING.

Clothes black, over which is worn a white woollen chasuble, bordered with black, and having on it, before and behind, a large red cross.

There are two Aprons:—the first is of white satin or lambskin, lined and trimmed with black; on it three black rosettes in the form of a delta; in the centre of the triangle the letter J.·. painted or embroidered in gold; below the rosettes, a globe, encircled by a serpent; on the flap a skull and cross-bones, and on the lining a red cross.

The second Apron is of white satin, lined and bordered with red, having on it, embroidered or painted in gold, a triple triangle within three squares, enclosed in three circles; in the centre the letter J.·.; above, or on one side, the compasses, with each point resting upon an angle of a triangle.

Official Collar—worn by the first three officers,—black

satin or watered silk, edged with gold; on it, painted or embroidered, three crosses of gold and three gold rosettes.

The Order is of satin, or watered silk, red on one side and black on the other. On the red side are three black rosettes and crosses; on the black side, three red rosettes and crosses. A gold cross is worn suspended at the bottom of the Order.

The jewel of the Order is an open compass crowned with an antique five-pointed crown; the points of the compasses rest upon the segment of a circle; between the legs of the compasses is a cross resting upon the arc of the circle; on the cross rises the full-blown mystic rose of four petals (two white and two red), with its stem twined about the lower limb of the cross; on one side, at the foot of the cross, is a pelican piercing her side, to feed her young,—of which there are five or seven in a nest under it; on the reverse, an eagle, with wings expanded. On one side of the arc of the circle the name of the Knight should be engraved; on the other, the P.·. W.·. and C.·. in cipher. The compasses, arc of a circle, and cross are of gold; the eagle, pelican, and rose are of silver.

OPENING.

Age, 3×11 (33).

Reception.

FIRST SECTION.

* * * * * * * *

My Brother,—King Solomon erected on Mount Zion a Temple, in which to render the S.·. G.·. A.·. O.·. T.·. U.·. the honor due to Him from mortals.

Solomon received from God, in Gabaon, that wisdom which he was not able to conserve in Zion; and his errors giving attaint to his glory, the mysteries of its sacred tabernacles were veiled from him.

This example—as striking as that of the conduct of the children of Israel during the forty days that the Prophet went away into Sinai—demonstrates the instability and blindness of the man reputed wise, and should induce us to be on our guard against ourselves and all others: "Woe unto them that are wise in their own eyes and prudent in their own sight! Let no man deceive himself: if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness." And, again, "The Lord knoweth the thoughts of the wise, that they are vain. The fear of the Lord is the beginning of wisdom. A good understanding have all they that do his commandments. Happy is the man that findeth wisdom, and the man that getteth understanding: for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine

gold. She is more precious than rubies, and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand, riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her."

* * * * * * * *

The Temple of Jehovah sullied, profaned, and forsaken in Zion, that of Moloch and its idols watered with the blood of human victims, burning upon its altars the incense due only to the true and living God, are not the only stains on the glory of Israel. Ashtaroth,—idol of the Sidonians,—demons, abominations of the children of Amon,—seated on the altars prepared for the Divinity, obscure it of every ray of glory and deprive it of its original splendor. Bethel is sullied by the abominable preachings of Ephraim,—the false gods of Samaria, Damascus, and Azot, whose idols subjected Egypt and Palestine to their impious worship and prevented any approach towards the attainment of true wisdom. The vapors that rise from the mire of the earth to the splendor of the sun possess only a borrowed lustre: as soon as the sun has retired, the passing brightness of the cloud is dispelled and disappears. Withdraw, all of you, dark phantoms and black exhalations, monsters, children of chimera and delusion, which delude the unwary traveller! Withdraw, all of you, lying oracles, auguries and magic diviners, and false prophets, audacious and fantastic monsters, usurpers of the gifts of Heaven! The Most High, seated upon his throne, placed on the clouds, triumphs over your sacrilegious attempts!

* * * * * * * *

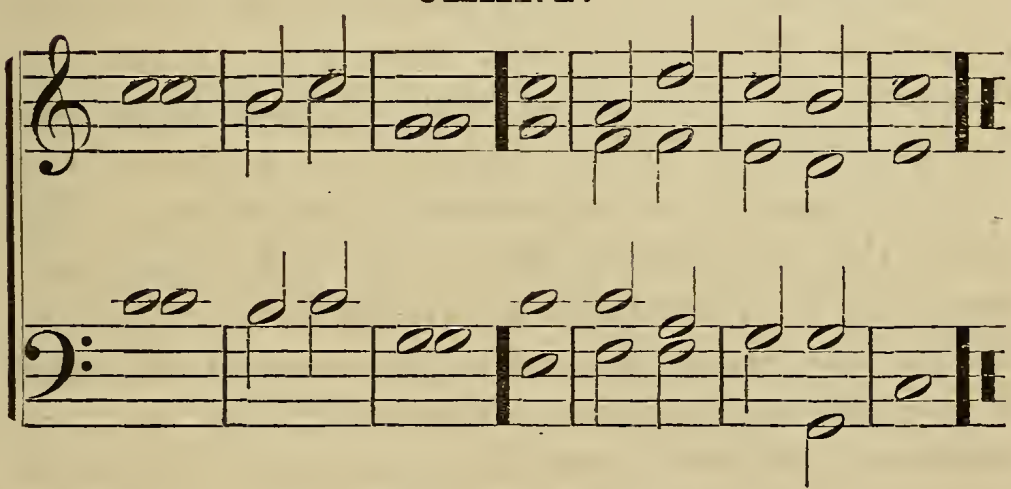
LESSON.

MATT. xxvii.

* * * * * * * *

Let us no longer lament over the misfortunes of Eden, or on those of Zion: they no longer obstruct the efforts of a free and absolute will. The malignant genius who contrived them remains a nullity in his abortive empire. Eden, that antique garden, that visible paradise, will be but a weak image of the splendors of the heavens and of the beatitudes which the Eternal has created for those that love him. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

CHANT. WEBB.



Holy, holy, holy, LORD | GOD Al- | mighty,
Who was, and who | is, and who | is to | come!

Thou art | worthy, O | LORD,
To receive | glo-ry, and hon-or, and | power:

For thou hast cre- | ated all | things;
And for thy pleasure they | are, and | were cre- | ated.

REV. iv. 1–8, 11.

* * * * * * * *

F.·.

Faith is the substance of things hoped for, the evidence of things not seen. Through *faith* we comprehend that the worlds were formed by the Word of God. By faith Enoch was translated, that he should not see death. By faith Abraham, when he was tried, offered up Isaac; and he that received the promises offered up his only-begotten Son.

By *faith*, a steady course we steer
Through ruffling storms and swelling seas;
By *faith*, we pass the vale of tears
Safe and secure, though oft distressed;
By *faith*, subdue the king of fears,
And go rejoicing to our rest.

* * * * * * * *

H.·.

Hope is the evidence of things not seen, waiting for the redemption of our bodies from death. For we are saved by *hope;* but *hope* that is seen is not *hope.* For what a man seeth, why doth he yet hope for? But if we *hope* for that we see not, then do we with patience wait for it.

The *hope* of heaven our spirits cheer;
No more we grieve for sorrows past,
Nor any future conflicts fear,
So we may safe arrive at last.

Lord, on thee our hopes we stay
To lead us on to thine abode,
Assured thy love will far o'erpay
The hardest labors of the road.

* * * * * * * *

C.·.

Though I speak with the tongues of men and of angels, and have not *charity*, I am become as sounding brass or a tinkling cymbal. *Charity* suffereth long, and is kind. *Charity* envieth not; *charity* vaunteth not itself; is not puffed up; rejoiceth not in iniquity, but rejoiceth in the truth; believeth all things; hopeth all things; endureth all things. *Charity* never faileth. And now abideth *Faith*, Hope, and *Charity;* but the greatest of these is *Charity*. For,

Blest is the man whose softening heart
  Feels all another's pain,
To whom the supplicating eye
  Is never turned in vain.

To him protection shall be shown,
  And mercy from above
Descend on those who thus fulfil
  The Christian's law of love.

"As my Father hath loved me, even so have I loved you."

"A new commandment give I unto you, that ye love one another."

"The First of all the commandments is, Hear, O Israel, The Lord our God is one Lord; and thou shalt love the LORD thy GOD with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the First commandment.

"And the Second is like unto it:—Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets."

* * * * * * * *

SECOND SECTION.

HEAR my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were. Oh, spare me, that I may recover strength before I go hence and be no more. O Lord, thou hast searched me and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. Be thou not far from me; O Lord, haste to deliver me, for I am brought very low. Bring my soul out of prison, that I may give thanks unto thy holy name. Man that is born of a woman is of few days and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with thee. In the midst of life we are in death; but to whom may we look for succor but to thee,

O Lord? I heard a voice from heaven, saying, Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them. O Death, where is thy sting? O Grave, where is thy victory? I am the resurrection and the life, saith the Lord.

He that believeth in me, though he were dead, yet shall he live; and whosoever believeth in me shall never die.

* * * * * * * *

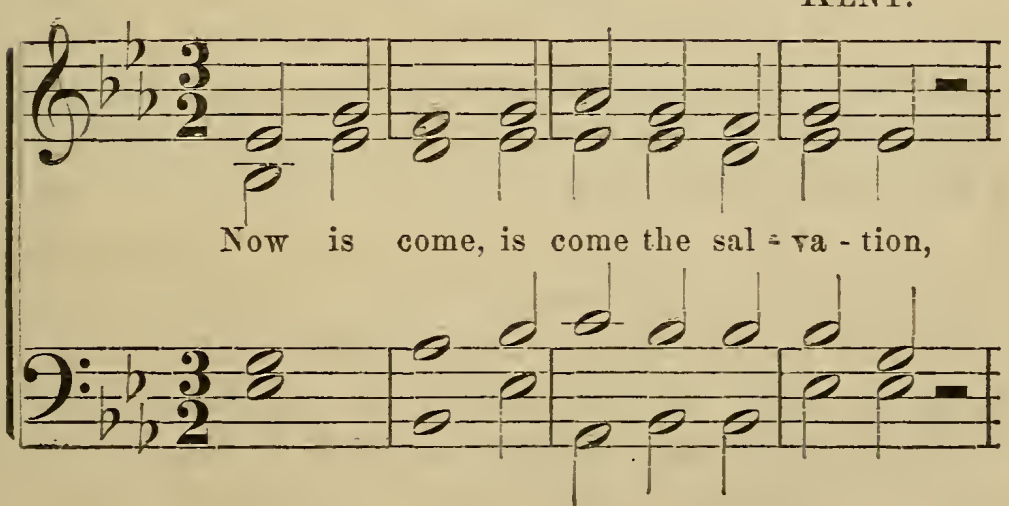
THIRD SECTION.

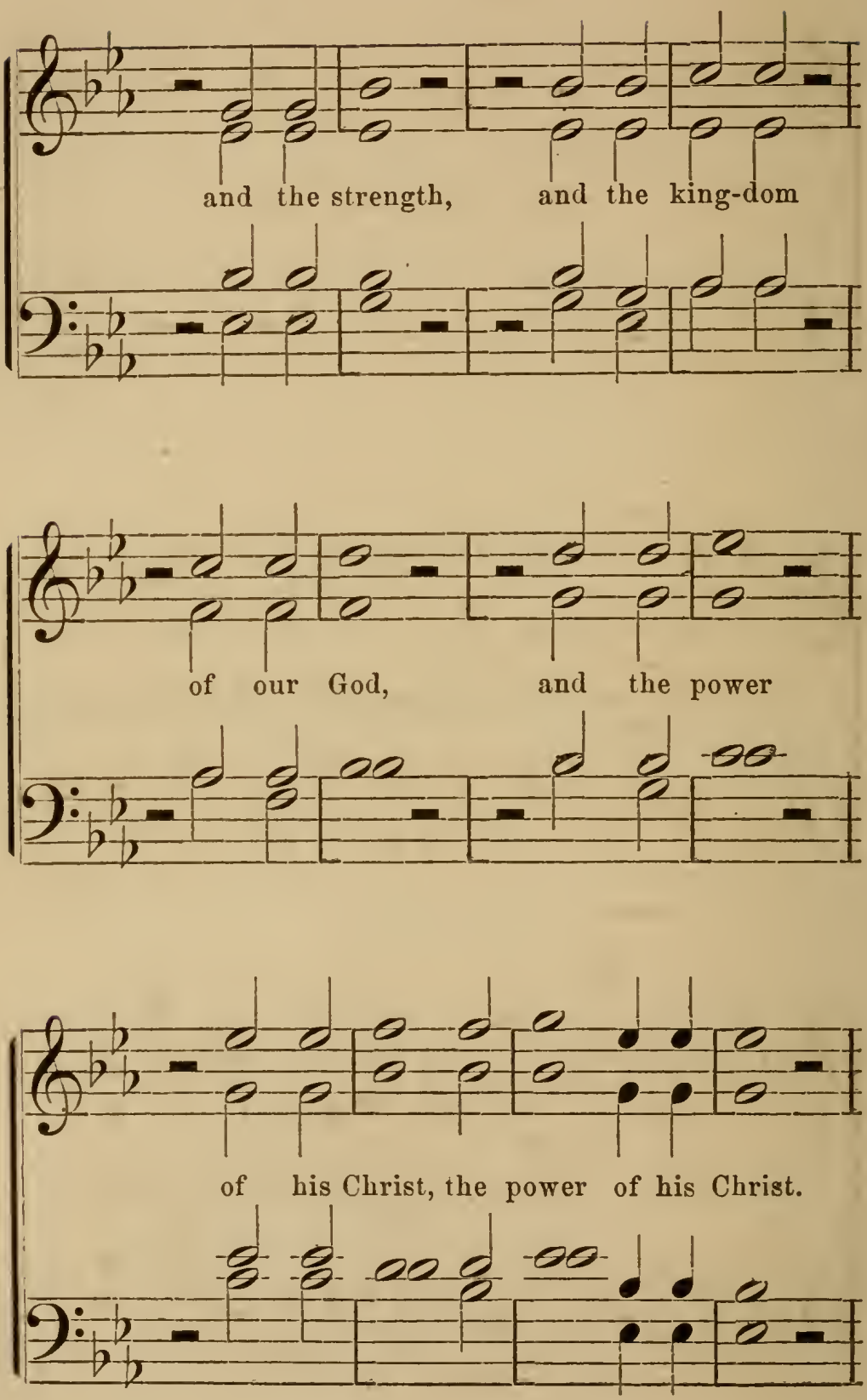
* * * * * * * *

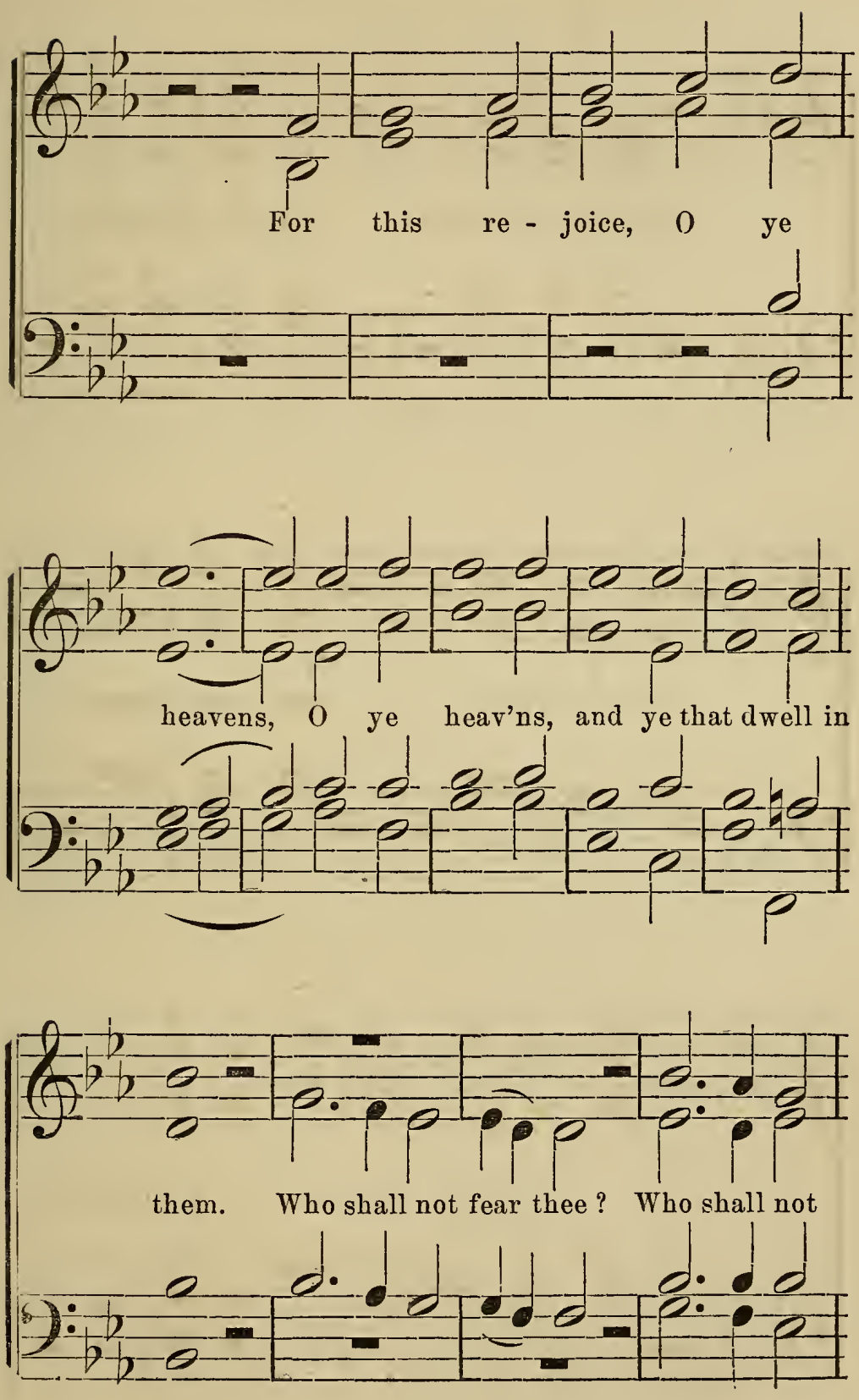
"Hosanna! Hosanna! Hosanna!" "Peace on earth, and good will to men."

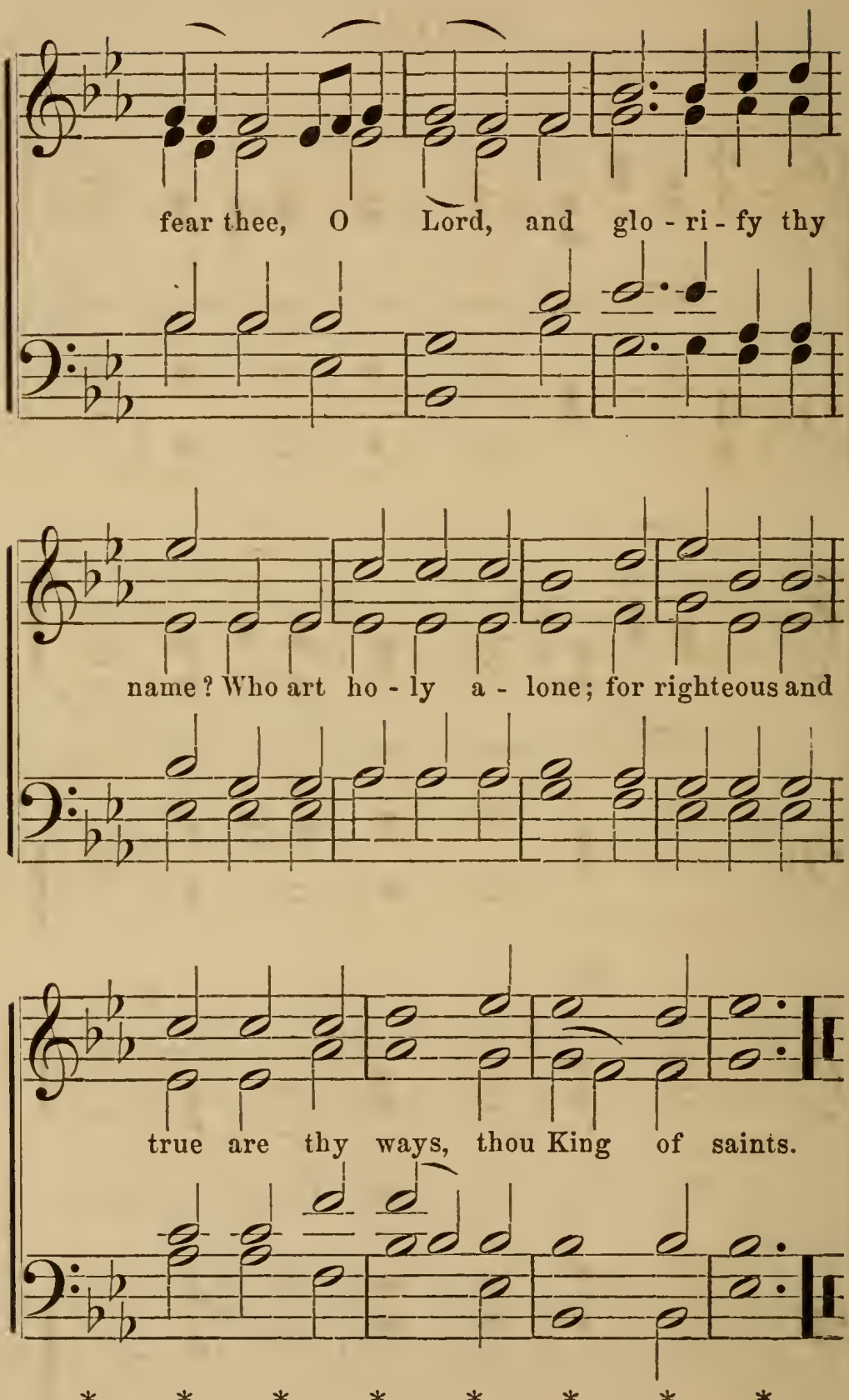
ANTHEM.

KENT.




and the strength, and the king-dom
of our God, and the power
of his Christ, the power of his Christ.

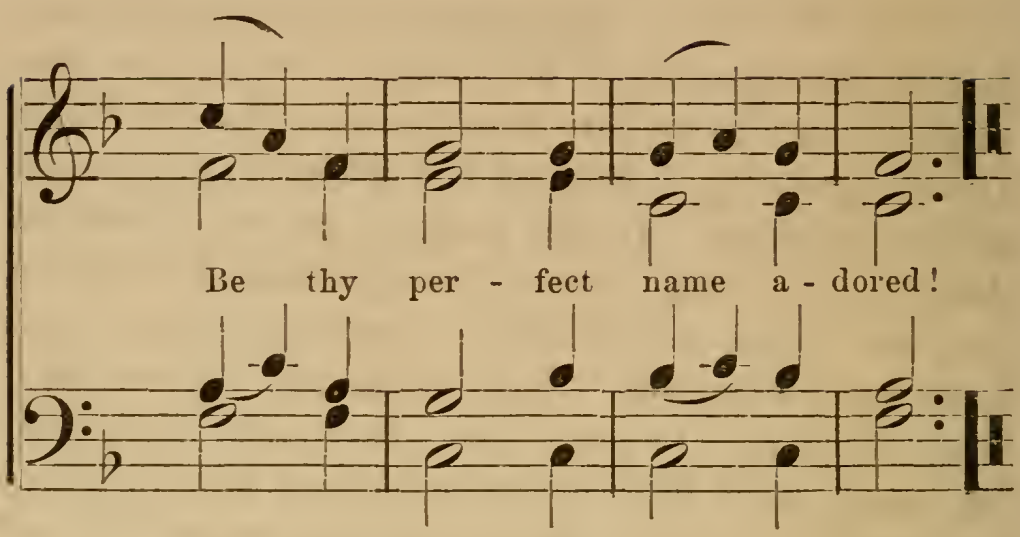

For this re - joice, O ye
heavens, O ye heav'ns, and ye that dwell in
them. Who shall not fear thee ? Who shall not


fear thee, O Lord, and glo - ri - fy thy
name? Who art ho - ly a - lone; for righteous and
true are thy ways, thou King of saints.

* * * * * * * *

ALETTA.

Legato e piano.



HYMN.

Grateful notes and numbers bring,
While the name of God we sing:
Holy, glorious Lord our God,
Be thy perfect name adored!

Men on earth, and saints above,
Sing the great Redeemer's love;
Lord, thy mercies never fail,
Hail! Celestial Goodness, hail!

Saviour! while on earth we stay,
Guide our footsteps in the way.
Mortals, raise your voices high,
Till they reach the echoing sky.

Men on earth, and saints above,
Sing the great Redeemer's love,
Sing the great Jehovah's praise,
Glorious in his works and ways.

* * * * * * * *

CHARGE.

Approach, my brother * * * * * *. I congratulate you on * * * * * *, through which you have acquired the title of Perfect Prince Mason

* * * * * *. You perceive, no doubt with satisfaction, that you were not deceived when you were promised an aim sublime, which should make you perfect in the mysteries of Masonry and unveil to you its allegorical emblems. To that point we are about to arrive. Now that you have attained this high estate in Masonry, you have found in it all that is beautiful and good; you have become perfect. The sublime and the true have been developed to your eyes. It is not enough, my brother, to have been able to merit and acquire it, you must more and more render yourself perfect in it, and study to draw from it for the future all the fruits possible. And may you, my dear brother, long enjoy it among us. Grant us that friendship which is the bond of all associations, and be assured of ours, which you have now acquired.

PRAYER.

Deign, Sovereign Master of the Universe, to cast a propitious look on this assembly. Bless it; but suffer it to perish rather than to contravene thy holy law. Banish, O Lord, from thy sanctuary all that is impious or profane, and grant, we beseech thee, that, being solely occupied in the great work of our perfection, we may be enabled clearly to distinguish that which is upright from that which is ungodly; and, finally, may the sacred bond of our union be cemented by peace, benevolence, and charity. And now to the King Eternal be glory and honor forever. Amen.

* * * * * * * *

"Hosanna! Blessed is he that cometh in the name of the Lord! Hosanna in the highest." "Peace on earth, and good will to men."

Nineteen Articles of the Ancient Statutes

AND

REGULATIONS FOR THE GOVERNMENT OF CHAPTERS OF S.·. P.·. OF ROSE-CROIX DE H.-R.-D.-M. AND KNIGHTS OF THE EAGLE AND PELICAN.

ART. 1.—The principal festival is held on Thursday preceding Good Friday. It is incumbent on all Chapters to assemble on that day; and if a Knight should be where there is no Chapter, he is to observe the time in communion of spirit with all Knights around the globe.

ART. 2.—S.·. P.·. of Rose-Croix are styled Knights, Princes, and Perfect Masons of H.-R.-D.-M.

ART. 3.—The Princes have the right of presiding in all Lodges working under the A.·. and A.·. Rite; and if the chair is refused them, they take their place at the right of the Master, or elsewhere in the Lodge, as they may prefer.

ART. 4.—All Princes of Rose-Croix are forbidden any Chapter or Lodge, without the jewel or order belonging to this degree; and they should never sign any Masonic document without affixing their quality to their name.

ART. 5.—When a Knight visits a Chapter not his own, he places himself in humility; but the M.·. W.·. may cause him to take a place by his side in the E.·.

ART. 6.—A regular Chapter must meet at least five times in a year; that is, Thursday before Easter,—Ascension Day,—Pentecost Day,—All Saint's Day,—and Christmas. They should also join with their brethren in the observance of the Sts. John Days.

ART. 7.—If a Knight of Rose-Croix, being alone, hears of another Knight sojourning at not over three leagues from him, he should invite him to participate in the observance of Holy Thursday; in which case they meet each other half-way.

ART. 8.—No Chapter can be opened unless five Knights be present; and the number must not exceed eleven. The minutes must be signed by at least three of the Knights present.

ART. 9.—A Knight of Rose-Croix must be charitable. He must relieve the indigent, visit the sick and the prisons. No Chapter should be held without a collection for the poor. The Sovereign is the Treasurer of this fund, as necessity may require.

ART. 10.—Duels between Knights are strictly forbidden, under the most severe penalties.

ART. 11.—A Knight of Rose-Croix is bound by his honor to the service of his God, his government, and his country, to the last drop of his blood.

ART. 12.—No Knight of Rose-Croix can refuse to attend the Chapter when summoned, unless sick,—when he can present his reasons to the Chapter.

ART. 13.—The Chapter must be lighted with white or yellow wax candles, or pure olive-oil.

ART. 14.—No discussions foreign to the business of the Chapter can be allowed. Calumny, satire, and personal remarks are ever to be avoided as crimes.

ART. 15.—The grade of S.·. P.·. R.·. Croix de H.·. should never be conferred without the most scrupulous inquiries and circumspection as to the moral, religious, and other *necessary* qualifications of the applicant.

ART. 16.—No document can be valid unless signed

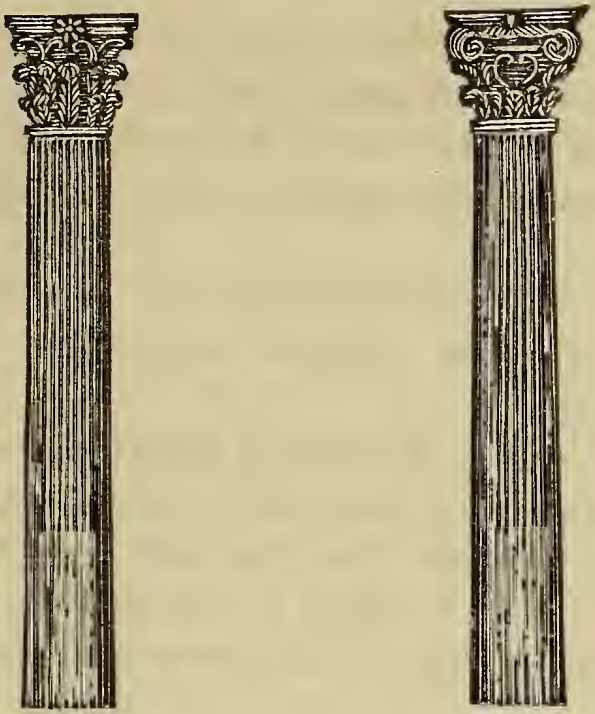
by the Sovereign, Secretary, and sealed by the Keeper of Seals.

ART. 17.—The officers must be elected annually on Holy Thursday, and immediately enter on their duties. The retiring officers should be prepared to hand their books, accounts, and funds to their successors on that day.

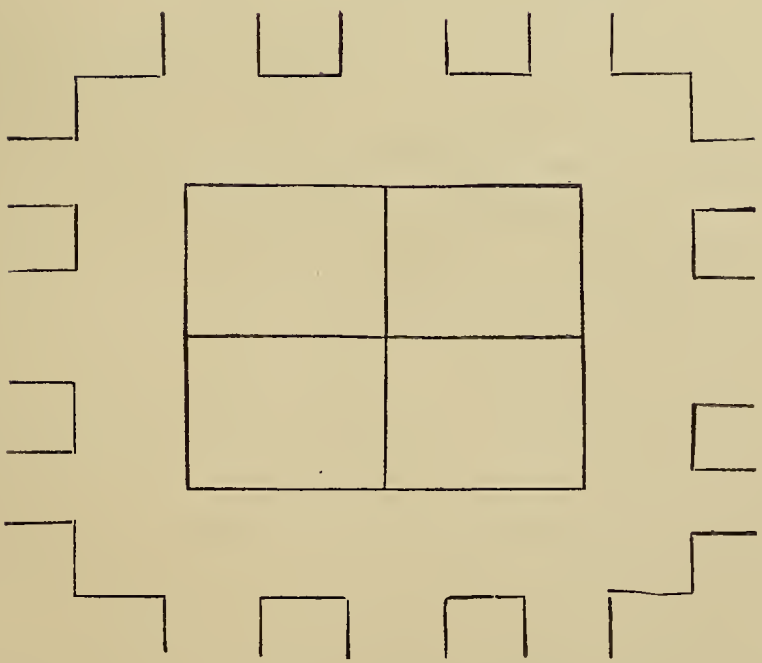
ART. 18.—No serving brother can be admitted in any Chapter. The two brethren last received must act in that capacity.

ART. 19.—If a Knight of Rose-Croix dies, all the Knights must participate in the funeral ceremonies and wear under their coat the order and jewel of the grade. Great care must be taken to see that the deceased is buried with the Cross of the Order upon his breast

A. A.



O. O.



Grand Pontiff.

THE NINETEENTH DEGREE OF THE A.·. AND A.·. RITE, AND THE FIRST OF THE FIFTH SERIES*—CONFERRED IN A GRAND CONSISTORY OF S.·. P.·. R.·. S.·.

Assemblies of this grade are styled Chapters, and are decorated with hangings of blue strewed with gold stars. The Lodge is lighted in the East by a transparency, representing the sun. The Draft of the Lodge represents a square city with openings on each side, which are to represent three gates on a side,—twelve in all; in the midst of the city a tree bearing twelve different kinds of fruit.

OFFICERS AND CLOTHING.

The presiding officer is styled Thrice Puissant Grand Pontiff, and is vested with a white satin robe. The brethren are styled Faithful and True Brethren. They all have a blue satin fillet, with twelve gold stars on it, worn around the head. There is only one Warden, who has a staff of gold in his hand, and sits opposite the Grand Pontiff. The T.·. P.·. sits under a blue canopy, on a throne in the East, before the transparency, holding a sceptre in his hand. On either side of him is a column, on the top of which is the letter A.·., and at the bottom the letter O.·.

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* Many of the grades of this series are usually conferred by communication.

Order,—a broad crimson ribbon, on it, in front, twelve gold stars; jewel,—a square plate of gold, on one side of which is engraved the word Alpha, and on the other the word Omega.

The Warden and brethren wear robes of white linen.

HOUR TO OPEN.

The hour foretold.

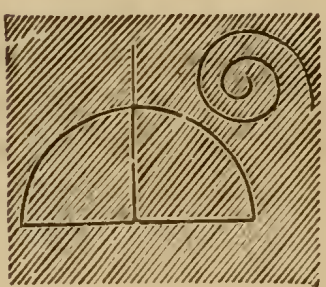
OPENING.

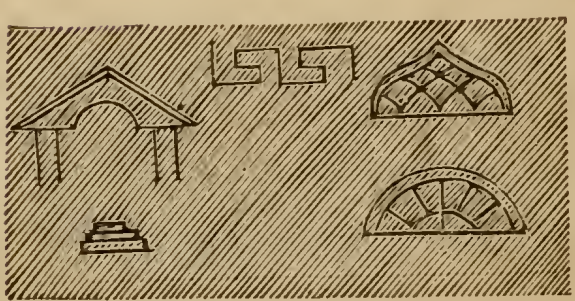
RECEPTION.

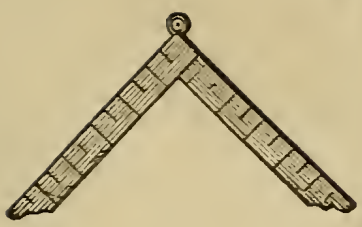
* * * * * * * * * *

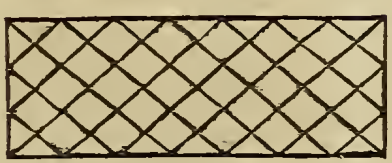
TO CLOSE.

The hour accomplished.









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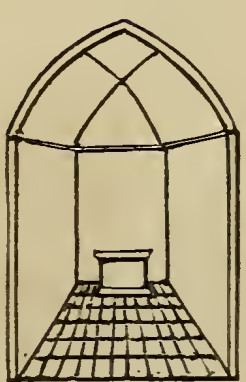

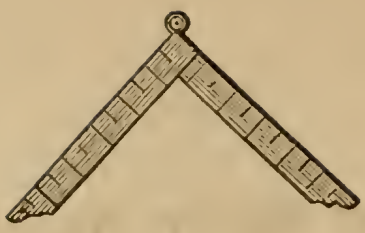

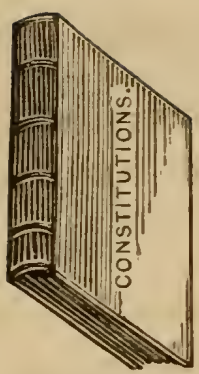
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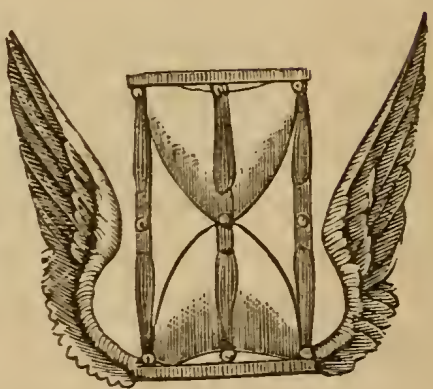

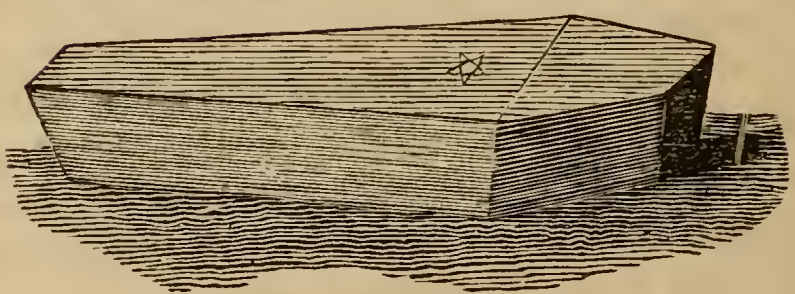

Grand Master Ad-vitam,

GRAND MASTER OF ALL SYMBOLIC LODGES.

THE TWENTIETH DEGREE OF THE ANCIENT AND ACCEPTED RITE, AND THE SECOND OF THE FIFTH SERIES.

In this grade the Lodge must be decorated with blue and yellow hangings. A throne in the East, raised on nine steps; over it is a canopy, on which is painted the All-Seeing Eye. In the South are nine lights in a candlestick with nine branches.

OFFICERS, ETC.

The presiding officer is styled Grand Master, and represents Cyrus Artaxerxes. He is seated on the throne in the E.·., and wears a royal robe, with a crown upon his head and a golden sceptre in his hand; he also wears the two orders and jewel of the grade. Before his throne is a table having on it the H.·. B.·. S.·. and C.·., a gavel, and a sword. There are two Wardens, seated in the W.·., and representing the two principal officers of the Persian monarch's court. The wardens and brethren are clothed in rich Oriental robes, and wear the orders and jewel of the degree. Orders,—broad blue and yellow ribbons crossing each other on the breast. Jewel,—a triangular plate of gold, on it the word Secret engraved. The jewel is worn suspended to the yellow order.

No Lodge can be opened unless there are nine Masters present.

OPENING.

RECEPTION.

The candidate represents Z.·. * * * * * *

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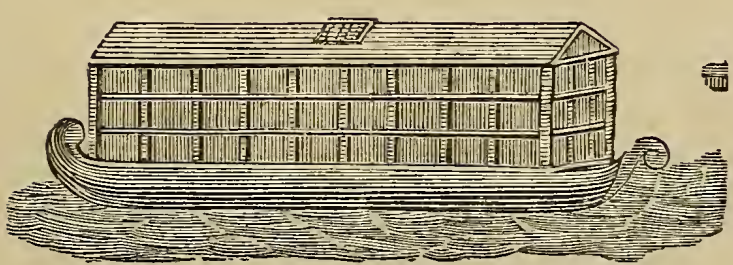
TO CLOSE.

Enter into the Cave of Siloa.



Patriarch Noachite, or Chevalier of Prussia;

ALSO CALLED

PRUSSIAN KNIGHT, OR NOACHITE.

THE TWENTY-FIRST DEGREE OF THE ANCIENT AND ACCEPTED RITE, AND THIRD GRADE OF THE FIFTH SERIES.

This beautiful grade consists of two distinct parts, and in Europe is much sought after and worked in full. Assemblies of this grade are styled Chapters.

The Draft of a Chapter represents the firmament with the full moon and stars, on which the eye may rest. The place for holding a Chapter should be so situated that the full moon and stars may enlighten it through one or more windows, as this is the only light allowed.

In the W.·. is a representation of Noah's ark, with a dove holding an olive-leaf in his beak, flying to the window whence it was let out.

In another part of the room is an urn, made of an agate stone.

OFFICERS, ETC.

1. The first officer is called Lieutenant Commander, and represents Frederick the Great, of Prussia. He is decorated with a broad black ribbon worn in the form of a collar, to which is suspended the jewel of the grade.

2. The second officer is called Grand Inspector, and is decorated with the jewel of the degree, suspended to the order.

3. The third officer is called Introductor.
4. The Knight of Eloquence, or Grand Orator.
5. The Grand Chancellor.
6. The Grand Treasurer.
7. The seventh officer is called Grand Captain of the Guards.

The five last-named officers all wear the jewel of the degree suspended to the order; the seventh officer also wears a helmet.

The members are styled Prussian Knights, or Noachites. In case there are but few members present, any three of the seven officers can hold a Chapter to transact business.

CLOTHING.

Order,—a broad black ribbon, worn from the right shoulder to the left hip; at the bottom is suspended the jewel of the grade. Jewel,—a gold equilateral triangle, with a winged arrow crossing the centre, point down. A silver moon may also be worn on the breast or suspended to a button-hole of the coat. Apron and gloves, yellow.

OPENING.

Lesson,—Pride and arrogance are offensive to God, and must inevitably meet their just punishment.

Reception.

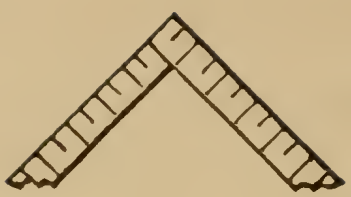
* * * * * * * * * *

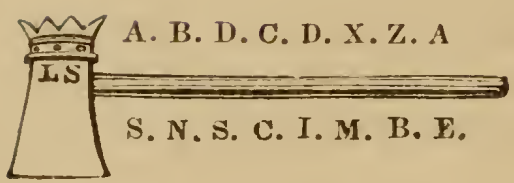
HISTORY.

The descendants of Noah resolved to build a *tower* so high as to prevent the Almighty from again destroying the world by a *flood*, and to get themselves a name in the world. They chose for their purpose the Plains of Shinar, in Asia. Ten years after the foundations were laid, the Lord looking down upon earth and beholding the pride and audacious attempt of the people, He descended to confound their project by causing a confusion of language among the workmen, so that they could not understand one another, whence it was called *Babel.* Some time after, *Nimrod* established a distinction among men, and founded a city, and called it Babylon. Tradition says, the miracle of the confusion of tongues occurred at the full of the moon; in commemoration of which the festivals of this degree are held in the month of March, at the full of the moon. Tradition further informs us that after the language was confounded at the building of the Tower of Babel, the workmen separated and dispersed into different countries. The architect of the tower travelled into Germany, where he arrived after a long and tedious journey. He fixed his residence in that part now called Prussia, where, in the year 1553, in digging for salt-mines, the workmen made a singular discovery * * * * * * * * * * * * * * The degree of Noachite, it is claimed, was founded on events that occurred during the building of the tower of Babel, and was originally an order unconnected with Masonry; but in the times of the Crusades the Knights of the different Orders were initiated into this degree by the Christian princes, in order to conquer the Holy Land, which was invaded by

the infidels. Those Masons that were descended from Solomon were most attached to the Noachites, and were initiated into their Order, and by them the Noachites were initiated into the mysteries of Masonry. Since which time, according to the statutes of the Order, none are admitted to this degree unless they have attained the Grade of G.·. E.·. P.·. and S.·. Masons.

In 1755 this grade was arranged in its present form by Frederick the Great, of Prussia * * * * * * * * * and has become the twenty-first grade of the Ancient and Accepted Rite.

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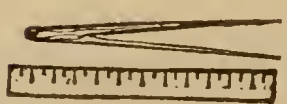
S. N. S. C. I. M. B. E.



Prince of Libanus,

OR,

KNIGHT OF THE ROYAL AXE.

THE TWENTY-SECOND DEGREE OF THE ANCIENT AND ACCEPTED RITE, AND THE FOURTH GRADE CONFERRED IN A GRAND CONSISTORY.

The assemblies of this grade are held in two apartments. The first is styled a College, and represents a workshop on Mount Lebanon; the second is styled a Council of the Round Table, and represents the designing-room of the architects or overseers of the workmen employed on Mount Lebanon. The first apartment is decorated with blue hangings and illuminated by eleven lights arranged in a circular form in the centre of the apartment. The second apartment has red hangings.

OFFICERS.

In the first apartment the presiding officer is styled Most Wise; in the second he is styled Grand Patriarch. Aside from the presiding officer, there are also in each apartment two others.

CLOTHING.

Apron,—white, with a round table painted or embroidered thereon, with mathematical instruments, architectural plans, &c., lying on it. Order,—a wide rainbow-colored ribbon, worn from the right shoulder to the

left hip, to which is suspended the jewel of the degree. Jewel,—a golden axe, surmounted by a gold crown, on one side of the blade the letters L.·. S.·., on the handle, on the same side, the letters A.·. B.·. D.·. C.·. D.·. X.·. Z.·. A.·., on the other side of the blade the letter S.·., on the handle, on that side, the letters S.·. N.·. S.·. C.·. I.·. M.·. B.·. E.·.

OPENING.

Reception.

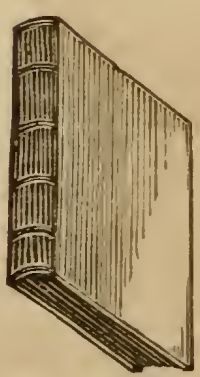
* * * * * * * *

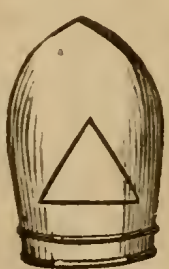
HISTORY.

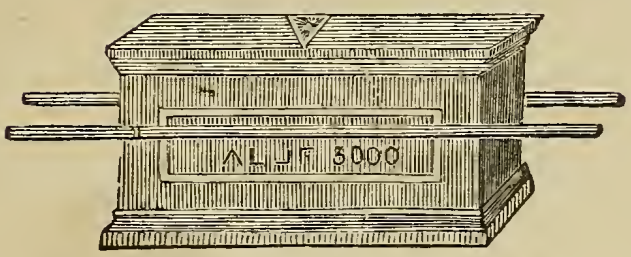
This degree was established, and added thereto, on different occasions, when the cedars of Lebanon were cut down for holy purposes. The Sidonians were zealous for all holy enterprises. The descendants of J.·. cut the cedars for the Temple of Solomon. They were furnished under the direction of Prince H.·.; the same nation floated the timbers by sea to Joppa, for the Temple and other buildings at Jerusalem. Solomon was so pleased with the fidelity of the Sidonians that he built him a house of cedar at Lebanon, whither he used to repair yearly to visit Prince H.·. The descendants of these zealous craftsmen furnished timber from the same mountain for the construction of the second Temple, by order of Cyrus, Darius, and Xerxes, under the guidance of

Zerubbabel. This celebrated nation formed in the earliest days a college on Mount Libanus, where they held their meetings, and worshipped the S.·. G.·. Architect of the Universe. We are indebted to these Patriarchs for much of the knowledge we possess of the mysteries of this degree. * * * * * * *

יהוה






ALJF 3000

Chief of the Tabernacle.

THE TWENTY-THIRD DEGREE OF THE ANCIENT AND ACCEPTED RITE, AND THE FIFTH GRADE OF THE FIFTH SERIES.

The tapestry of this Lodge is white, sustained by red and black columns, arranged in pairs, and at such distances as the taste of the architect may suggest. The E.·. end of the hall, divided from the rest by a balustrade and red curtains, is termed the S.·.; in it is a throne elevated on a platform of seven steps, before the throne is an altar covered with red; on the altar a Bible and a poniard. Above the throne is the Ark of Alliance, surrounded with rays,—on either side a representation of the sun and moon. Above the Ark of Alliance is a glory, in the centre of which is the holy four-letter Name. On the right of the first columns and a little in front of it, is the altar for sacrifices; and on the left, that for incense. In the W.·. are two candlesticks of five branches, each in the form of a pyramid; in the E.·. one with two branches.

OFFICERS.

The presiding officer is termed Sovereign Grand Sacrificer; the two wardens, High Priests; the other brethren, Levites. The Lodge is designated a hierarchy.

CLOTHING.

The Grand Sacrificer wears a long red robe; over this is worn a yellow one, shorter than the first, and without

sleeves; he wears a mitre formed of golden tissue, in front of which is a red Delta with the ineffable characters. Over his dress, and passing from left to right, is a black scarf, trimmed with silver fringe, with a red rosette at the bottom, from which is suspended a poniard. The Wardens or High Priests wear the same costume, with the exception of the Delta on the front of the mitre. The Levites are clothed in white robes, over which passes a scarlet sash trimmed with gold fringe; at the bottom is a black rosette, to which is suspended a golden censer. Apron,—white, lined with scarlet and trimmed with crimson, blue, and purple ribbons. On the apron, in the centre, is painted or embroidered a golden candlestick with seven branches, on the flap a spray of myrtle, with a violet-colored blossom. Jewel,—a pot of incense.

HOUR OF OPENING.

The instant of the coming of the Children of H.·. to the sacrifice.

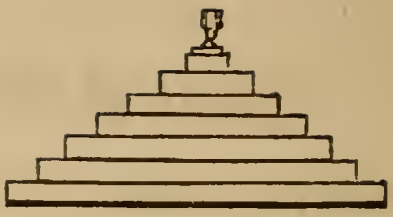
OPENING.

Reception.

* * * * * * * *

HOUR TO CLOSE.

The instant of the consummation of the sacrifice.



A

Prince of the Tabernacle.

THE TWENTY-FOURTH DEGREE OF THE ANCIENT AND ACCEPTED RITE, AND THE SIXTH DEGREE OF THE FIFTH SERIES.

DECORATIONS AND TITLES.

There are two apartments. The first, which immediately precedes the second, is termed the vestibule. It is adorned with a crowned compass extended to 60 degrees, and a platform of seven steps, on which is a golden urn. The second room is of a circular form, and has forty-nine lights. The decorations of this room vary during the ceremony of initiation. In the centre of the room is a candlestick with seven branches, beside which is a naked heart.

The Lodge is called a Hierarchy; the Master is styled Most Powerful. There are three Wardens, entitled Powerful, stationed in the S.·., W.·., and N.·..

CLOTHING.

A blue silk robe, with a falling collar embellished with golden rays; the body of the dress strewed with golden stars. On the head a close crown surrounded with stars, and surmounted by a Delta. Order,—of crimson watered silk, worn from the right shoulder to the left hip. Apron, —white, lined with crimson; on the apron is painted or embroidered in red a representation of the Tabernacle; the flap is sky-blue. Jewel,—the letter A in gold, worn suspended to the bottom of the order.

HOURS OF WORK.

From the first hour of the day of the construction of the hierarchy to the last hour of the day of life.

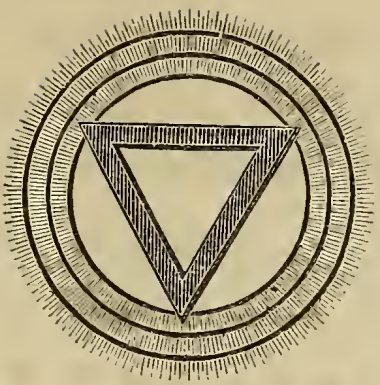
OPENING.

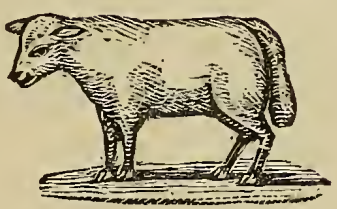
Reception.

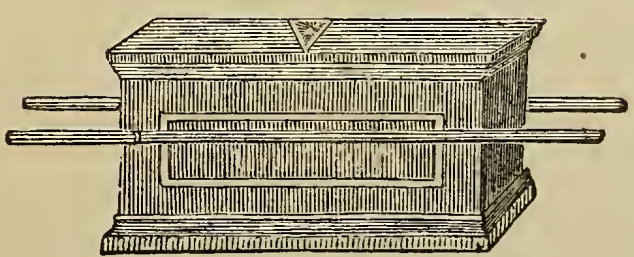
* * * * * * * *

HISTORICAL LESSON.

Exodus xxv.







Prince of Mercy, or Scotch Trinitarian.

THE TWENTY-FIFTH DEGREE OF THE ANCIENT AND ACCEPTED RITE, AND THE SEVENTH OF THE FIFTH SERIES.

Assemblies are styled * * * * * * *.

Hangings of green drapery, supported by nine columns, alternately red and white. At each column is an arm or branch bearing nine candles, making in all eighty-one lights.

The throne is placed beneath a canopy formed of red, white, and green. Behind the canopy a transparency of a triangle and three circles. Before the throne is a table covered with green cloth. There are arranged in the Lodge a crown, two arrows crossed, a lamb, and the M.·. S.·.. The Master uses an arrow instead of a gavel; the feathered part of the arrow is stained green on one side and red on the other. The shaft is white, the head gold; on the altar is a statue of Truth covered with a veil, composed of the three colors of the degree, red, white, and green.

OFFICERS, ETC.

1. Most Excellent Master, representing M.·., clothed in a long tunic of three colors,—green, white, and red; he also wears a crown of lace, with nine gold points.

2. S.·. W.·., representing A.·.

3. J.·. W.·., representing E.·.

4. Sacrificer; and, 5. The Guard of the Palladium.

The Candidate represents J.·.

CLOTHING.

Apron,—red trimmed with white fringe. On the apron is painted or embroidered two arrows crossed. Order,—a tri-colored ribbon of red, white, and green, from the bottom of which the jewel of the grade is worn. Jewel,—a gold equilateral triangle, in the centre of which is a heart; on the heart the Hebrew letter H (He).

HOUR OF WORK.

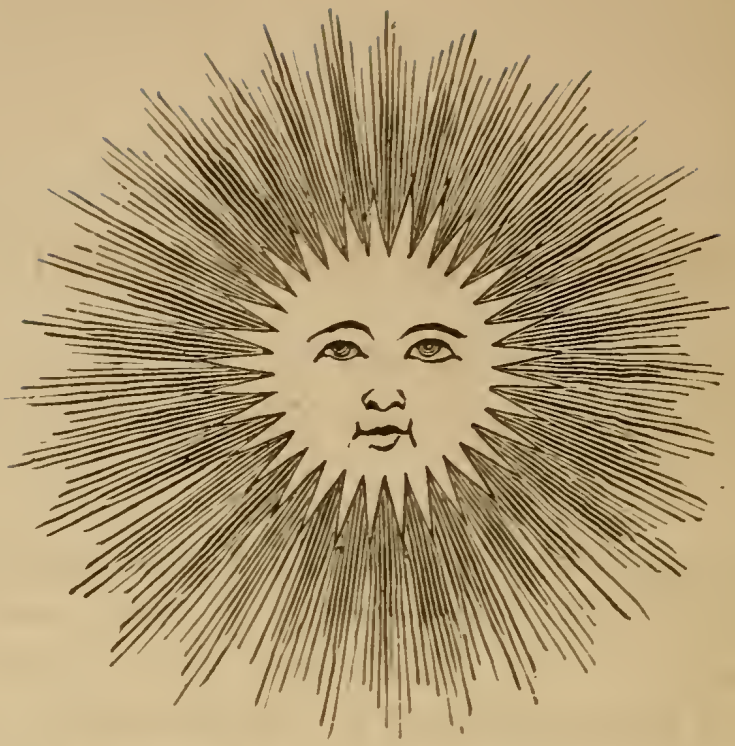
Eventime.

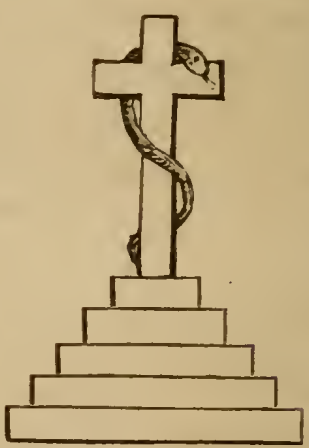
OPENING.

Age, 9×9 (81).
M.·. $3 =$ S.·.

Reception.

* * * * * * * *





Knight of the Brazen Serpent.

THE TWENTY-SIXTH DEGREE OF THE ANCIENT AND ACCEPTED RITE, AND THE EIGHTH GRADE OF THE FIFTH SERIES.

The Lodge is decorated with red and blue hangings. A throne in the E.·.; over the throne a transparency, representing the B.·. B.·.; in the centre the holy four-letter Name. A representation of a conical mountain, elevated on five steps, in the centre of the room. On the top of the mountain is a cross, with a serpent entwined thereon. At the foot of the mountain, a lamb. The Lodge is lighted by a single flambeau, representing the sun. Assemblies are styled the Court of Sinai.

OFFICERS, ETC.

The presiding officer is styled Most Powerful Grand Master, and represents M.·. There are two Wardens, representing A.·. and J.·., and called Ministers; an Orator, styled Pontiff; a Secretary, called Grand Graver; and an Examiner. The brethren are called Knights, and the candidate a Traveller.

CLOTHING.

Apron,—white, strewed with black tears; on the flap, a triangle, in a glory; in the centre the Hebrew letter H. Order,—a wide red ribbon, worn from the right shoulder to the left hip; where it crosses the breast, the

words VIRTUE and VALOR should be painted or embroidered on it in gold. Jewel,—a serpent, entwined around a Tau cross, standing upon a triangle; on it should be engraved the Ineffable Name. The jewel should be of gold, and is worn suspended to a white ribbon.

HOURS OF WORK.

Open at one; close at seven.

OPENING.

M.·. 9. S.·. S.·.

LESSON.

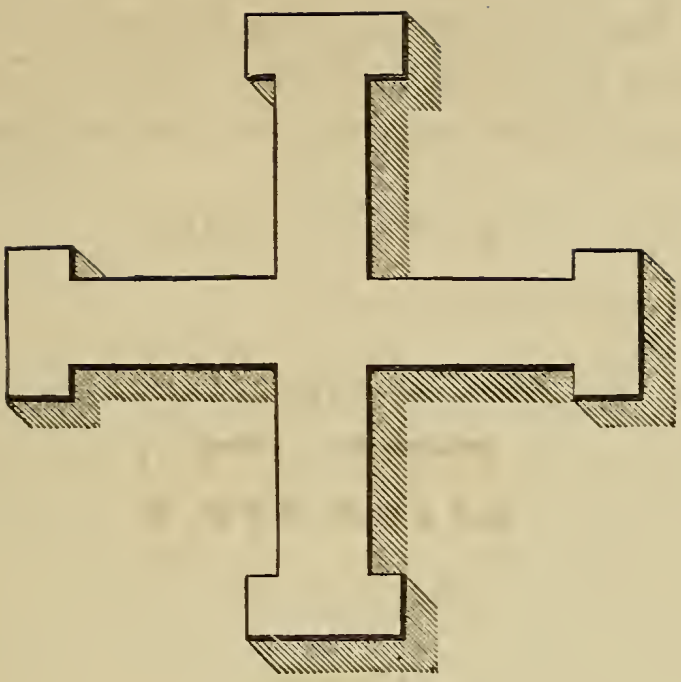
The pleasure of bearing the yoke of our brethren, remembering that they are our equals, and that we can be wounded with the same arrows, should determine us in receiving this degree. We should be animated by the same Divine Spirit, to avenge our country, to make our mysteries respected, and support the laws of the Most High God.

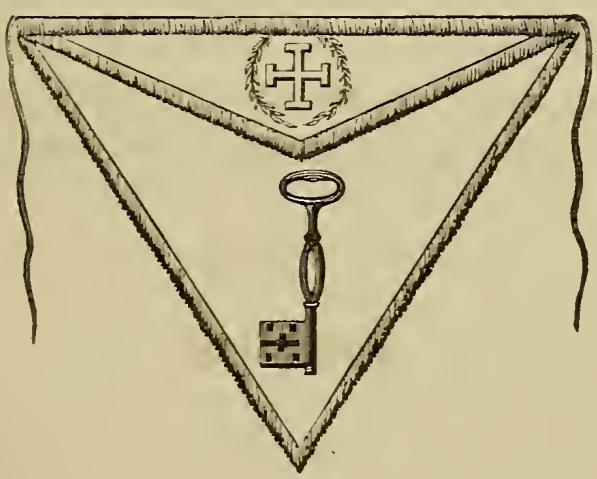
Reception.

* * * * * * * *

HISTORICAL LESSON.

Numbers xxi.





Commander of the Temple.

THE TWENTY-SEVENTH DEGREE OF THE ANCIENT AND ACCEPTED RITE, AND THE NINTH GRADE OF THE FIFTH SERIES.

An assembly of Commanders of the Temple is styled a Court, and is decorated with hangings of red on black columns, on each of which there is a bracket holding a light. In the E.·. a throne under a canopy, both of which are painted red and strewed with black tears. In the centre of the hall a chandelier with 12 + 9 + 6 (27) lights. The members are seated about a round table, on which are twenty-seven other lights.

OFFICERS, ETC.

The presiding officer is styled Most Potent. He is clothed in a white robe, over which he wears a red mantle lined with ermine. The Wardens are called Most Sovereign Commanders, and the members Sovereign Commanders.

CLOTHING.

Apron,—flesh-colored, lined and edged with black; on the flap, painted or embroidered in black, a Teutonic cross, encircled by a crown of laurel, and on the apron a key. Gloves,—white, lined and edged with red. Collar, —white, bordered with red; on its two sides are the four crosses of the Commanders, embroidered in red. Jewel,—a gold triangle, upon which is engraved the holy

four-letter Name. The jewel is worn suspended to the collar. Order,—a broad red ribbon, edged with black, worn from the right shoulder to the left hip, to which is suspended the cross of the order (a Teutonic cross of enamelled gold).

HOURS OF WORK.

Open at ten; close at four.

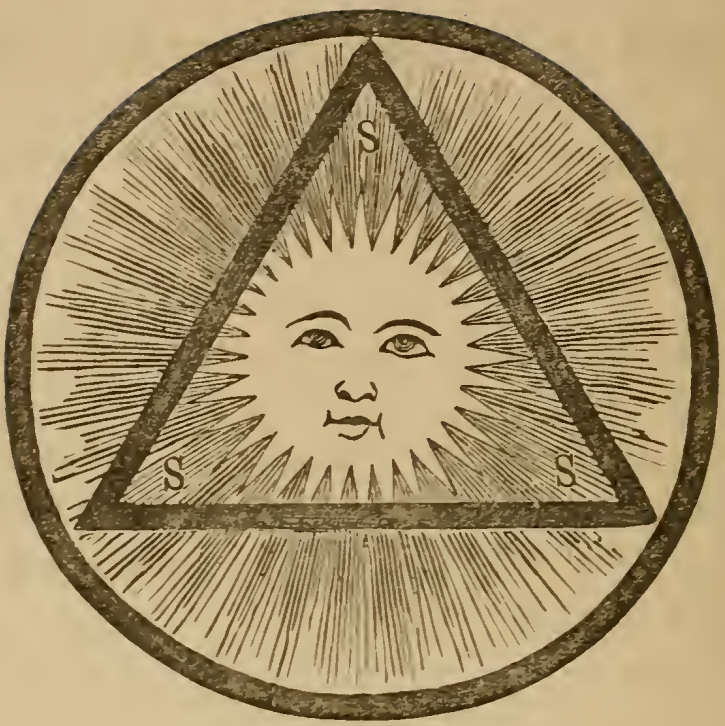
OPENING.

Reception.

* * * * * * * *

"Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord; for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation; he is my God, and I will prepare him an habitation; my Father's God, and I will exalt him." Ex. xv. 1, 2.

* * * * * * * *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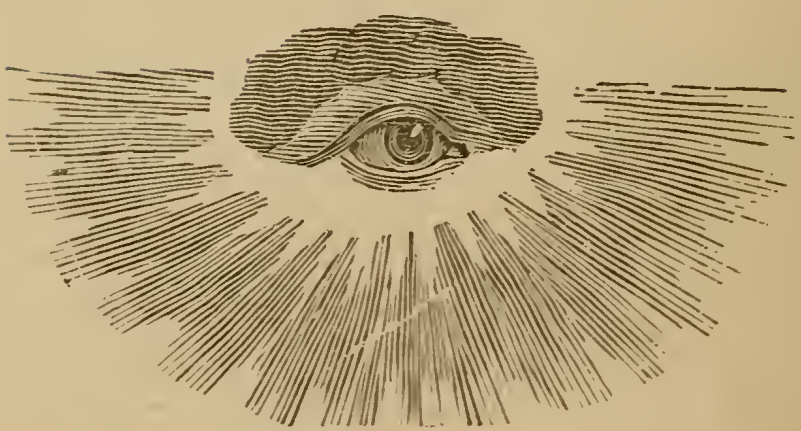


Knight of the Sun, or Prince Adept.*

THE TWENTY-EIGHTH DEGREE OF THE ANCIENT AND ACCEPTED RITE, AND THE TENTH GRADE OF THE FIFTH SERIES.

Assemblies of this grade are styled Councils. The Council Chamber is illuminated in the E.·. by a transparency representing the sun, placed within a triangle inscribed in a circle: in each angle of the triangle is the letter S.·. Near the centre of the room is a large glass globe filled with pure water.

OFFICERS, ETC.

The presiding officer is styled A.·., and wears an aurora-colored robe, a turban on his head, and a sceptre in his hand. The sceptre is gilt, with a golden globe on the end of it. He also wears around his neck a gold chain, to which is suspended a golden sun. On the reverse of the sun is a globe. There is but one other officer, who represents the S.·. W.·., the M.·. of C.·., and the Orator. He is styled Bro. T.·., and is seated in the W.·., holding in his hand a white sceptre, with a golden eye on the end of it. A Council consists of seven members, styled CC.·. If more than this number are present, the additional brethren, to the number of five, are styled SS.·.

The CC.·. wear a sash of white watered ribbon across the body, to which is suspended the jewel of the order;

* This degree is of great antiquity, and was anciently the last degree of initiation.—RAGON.

on the bottom of the sash an eye is painted or embroidered.

The SS.·. wear a short tunic, a brown apron, and a blue cap. The cap is tied with an aurora-colored ribbon.

Jewel,—a golden triangle, with rays; in the centre an eye.

During the reception no jewel or apron is worn

Hour to open,—Midnight upon earth, but here the sun is at high meridian.

OPENING.

Reception.

* * * * * * * *

TO CLOSE.

Go among men, and endeavor to inspire them with the knowledge of heavenly truth, which is the pure source of all perfection.

B
T
J
M
N

Patriarch of the Crusades,

OR,

KNIGHT OF ST. ANDREW.

THE TWENTY-NINTH DEGREE OF THE ANCIENT AND ACCEPTED RITE, AND THE ELEVENTH GRADE OF THE FIFTH SERIES.

An assembly of Knights of St. Andrew is styled a Grand Lodge. The hangings are red, supported by white columns. The seats of the Master and Wardens are draped with red cloth trimmed with gold fringe; those of the other Knights are blue, with silver fringe.

A cross of St. Andrew is placed in each corner of the room, and immediately in front of each of these are four lights, making sixteen lights in all. The whole number of lights required is $16 + 2, + 7 \times 9$ (81); two on the triangular altar, seven groups of nine each, and sixteen before mentioned.

OFFICERS, ETC.

The Master is styled Patriach; and the members, Respectable Masters. The clothing is a scarlet robe, and a sash of the same color, worn across the body; on the sash is a red and green rosette, from which hangs the jewel. Girdle,—white silk, with gold fringe. A green collar trimmed with red is sometimes worn in place of the scarf. The jewel is a compass within three triangles which are enclosed in a large one, beneath which is a

square reversed, with a poniard in the angle; when the collar is worn, the jewel is a St. Andrew's cross, surmounted by a crown; at the junction or centre of the cross the letter J.·., enclosed in a triangle within a circle; from the circle depends a key; on the extremities of the cross are the letters B.·. T.·. M.·. N.·.

HOUR TO OPEN.

High twelve.

OPENING.

Age, 9×9.

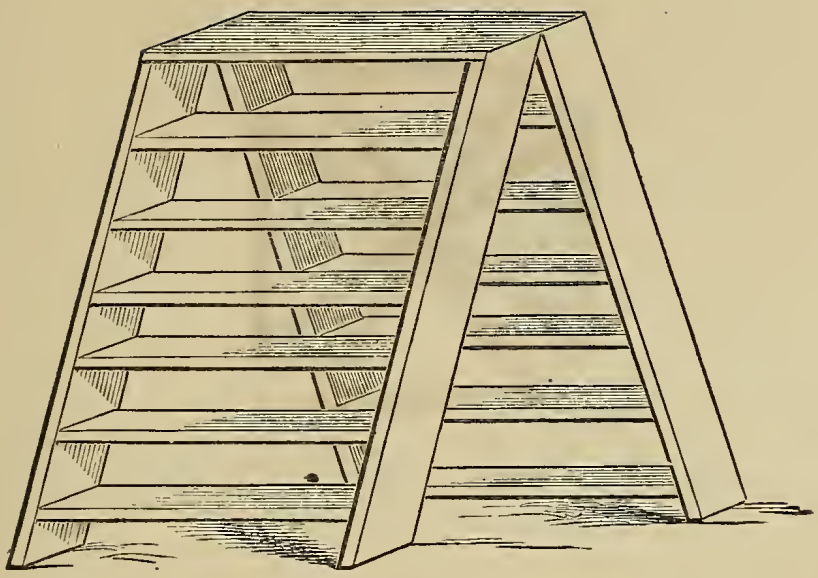
Reception.

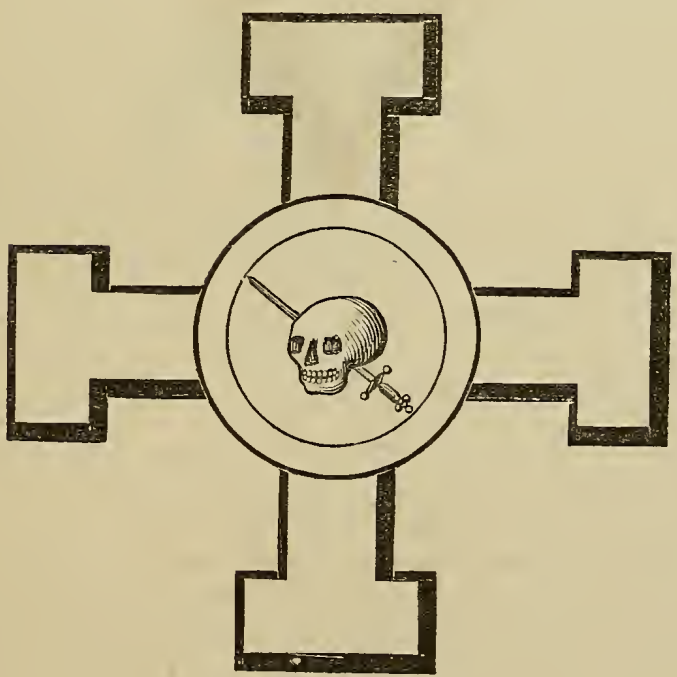
* * * * * * * * * *

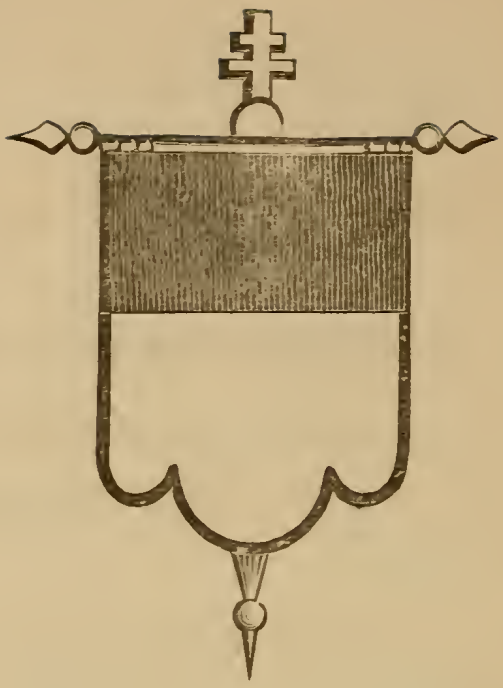
HOUR TO CLOSE.

The first hour of the night

"NEC PRODITOR,
אדני
NEC PRODITUR,
INNOCENS FERET."






VICTORY OR DEATH.
THE WILL OF GOD

Elected Knight of Kadosh,

OR,

KNIGHT OF THE WHITE AND BLACK EAGLE.

THE THIRTIETH DEGREE OF THE ANCIENT AND ACCEPTED RITE, AND THE TWELFTH GRADE OF THE FIFTH SERIES.

In this degree five apartments are used. The first, called H.·. of the E.·., or C.·. of the J.·., is hung with black, and lighted by a triangular lamp suspended from the ceiling. The second apartment, called C.·. of R.·., represents a cavern, is draped with black, and in the centre of the room is a tomb * * * * * * * * The first and second apartments are connected together by a long passage.

The third apartment, styled the H.·. of the C.·., or Areopagus, is decorated with white and red hangings, and lighted by nine lights. In the E.·. is a throne. A black veil or curtain stretched across the room in front of the throne separates the E.·. from the rest of the apartment.

In front of the veil is an altar; on it are two crossed swords, Holy Bible, square, compasses, and a dagger; near the altar is a * * * * * * *, draped with black. The fourth apartment is a long room, furnished and decorated so as to represent natural scenery * * * *.

The fifth apartment, styled the S.·., is decorated with red hangings, and lighted by nine lights. A throne in

the E.·., covered with a canopy of black and white velvet, ornamented with red Teutonic crosses; above it a crowned double-headed eagle, with wings extended, a two-edged sword in his talons, and a black ribbon around his neck, from which is suspended the cross of the order; on his breast is an equilateral triangle; on it Adonai in Hebrew characters, and around it the inscription, "Nec proditor, nec proditur, innocens feret." Behind the throne are the three banners of the Order,—one white, on it a green cross, with the inscription "The Will of God;" another of green, having on one side a red Teutonic cross, and on the other a double-headed black eagle, around it the motto, "Victory or Death," embroidered in silver; the third is the ancient Beauseant, or war-banner of the Templars,—half black and half white. This banner is also used in the fourth apartment.

OFFICERS.

The Master is styled Illustrious Grand Commander, and represents Frederick the Great of Prussia. He is seated in the E.·., and presides in the third and fifth apartments. The second officer is styled Grand Chancellor; he is seated on the right of the G.·. C.·., in the third and fifth apartments, and presides in the first, where he is assisted by two judges. The third officer is styled Grand Architect, and is seated on the left of the G.·. C.·. in the E.·. The fourth officer is stationed in the N.·., and called Grand Master of Ceremonies. In addition to the above-named officers, there is a Grand Treasurer, Grand Secretary, Grand Captain of the Guards, and Expert Brother.

CLOTHING.

A white woollen cloak, with a red cross on the left breast; a white cap, with gold band and white and black plumes; a sword; and a dagger, with an ebony and ivory handle, worn in the sword-belt, on the left side. An ancient chivalric dress, consisting of a full suit of armor, helmet, shield, battle-axe, etc., may be appropriately used instead of the above. The Knights, when not in full dress, are clothed in black, and wear a red girdle, and the order,—a broad black ribbon; on it in front, embroidered in silver, are two Teutonic crosses and a double-headed eagle, with the letters C.·. K.·. H.·. The order is worn from the left shoulder to the right hip; from it is suspended a poniard. Collar,—white satin or watered silk; on it a red and white rosette and a gold-embroidered triangle, or a cross From the bottom is suspended the jewel,—a double-headed black eagle, with gold beaks and claws, and a gold sword in his talons. Other jewels sometimes worn are a red enamelled Teutonic cross, or a red enamelled cross with a mother-of-pearl medallion in the centre, on one side the letters J.·. M.·., and on the other a skull pierced with a dagger, and worn attached to a button-hole of the coat, on the left side, or suspended from the collar.

HOUR TO OPEN.

The hour of secrecy and silence.

OPENING.

Reception.

FIRST APARTMENT.

* * * * * * * *

SECOND APARTMENT.

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so also upon the earth. Give us this day our daily bread. And forgive us our debts, as we also forgive our debtors. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

* * * * * * * *

Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as an handbreadth, and mine age is as nothing before thee. Verily, every man at his best state is altogether vanity. Selah. Surely every man walketh in a vain show; surely they are disquieted in vain; he heapeth up riches, and knoweth not who shall gather them.

And now, Lord, what wait I for? My hope is in thee. Deliver me from all my transgressions; make me not the reproach of the foolish. I was dumb; I opened not my mouth, because thou didst it. Remove thy stroke away from me: I am consumed with the blow of thine hand. When thou with rebuke dost correct man for iniquity, thou makest his beauty to consume away like a moth. Surely every man is vanity. Selah.

Hear my prayer, O Lord, and give ear unto my cry;

hold not thy peace at my tears; for I am a stranger with thee, and a sojourner, as all my fathers were. Oh, spare me, that I may recover strength before I go hence and be no more. Ps. xxxix. 4–13.

HISTORICAL LESSON.

* * * * * * * *

PRAYER.

O thou eternal, beneficent, and gracious Lord our God! We from the secret depths of our hearts offer thee a living sacrifice. We pray thee, fill our hearts with thy love, and the love we should have for one another. We are *brethren*, journeying the rough and rugged path of life to that bourn whence no traveller returns. We humbly beseech thee, O heavenly Father, to inspire our enemies with a just sense of the evils they have done us, and a conviction of their wrong-doings, that they may make atonement for their manifest injuries and injustice, which it doth not belong to us to redress of ourselves; for thou, O Lord, hast said, "*Vengeance is mine; I will repay.*" That, their eyes being opened, we may become reconciled and, by a hearty union, take possession of those *blessed lands* where thy Temple was established, and where thou hast said, "I will dwell;" where we may be gathered together in one fold—a band of brothers, —there to celebrate thy great and holy Name, and on thy holy mountain celebrate thy praise. Amen.

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THIRD APARTMENT.

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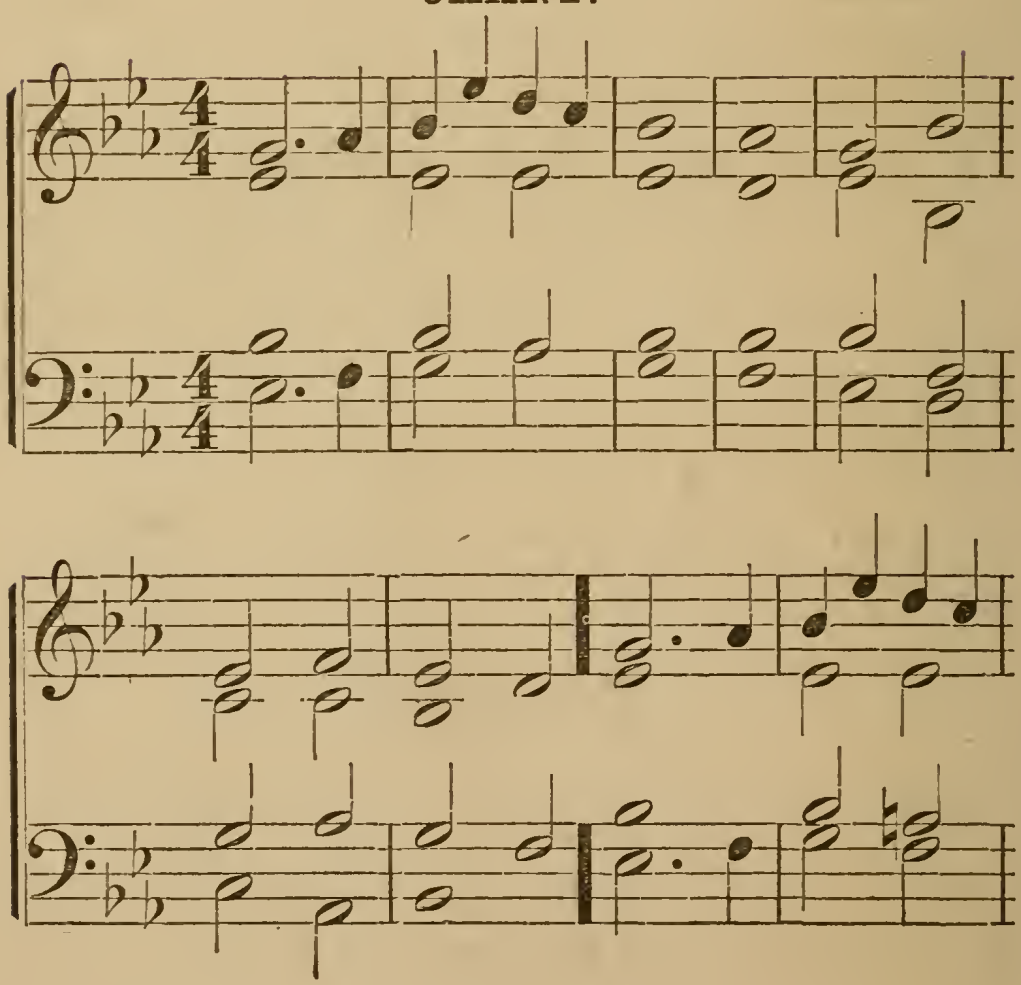
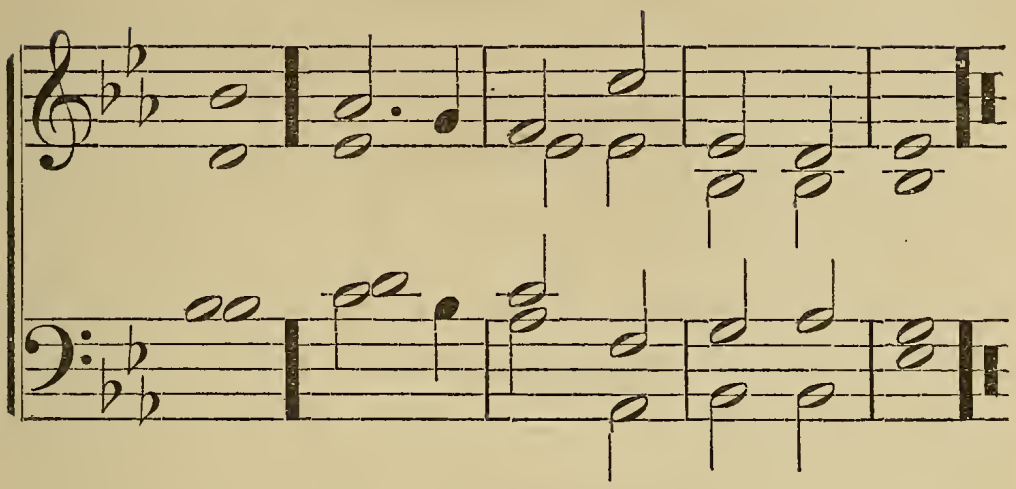
CHANT. WEBB.





1. Because thou hast made JE- | HOVAH my | refuge,
   The Most | High, thy | habi- | tation;

2. There shall no | evil be- | fall thee,
   Neither shall any | plague come | nigh thy | dwelling.

3. For he shall give his angels | charge over | thee,
   To keep | thee in | all thy | ways.

4. They shall bear thee | up · in their | hands,
   Lest thou dash thy | foot a- | gainst a | stone.

5. Thou shalt tread upon the | lion and | adder:
   The young lion and the dragon shalt thou | trample | under | feet.

6. Because he hath set his | love up- | on me,
   Therefore will | I de- | liver | him.

7. I will | set him · on | high,
   Because | he hath | known my | name.

Ps. xci. 9–14.

INVESTITURE.

* * * * * * * *

HISTORY.

This Grade is so closely connected with the Order of Knights Templar that the history of that Order is the

history of K–h. The 31st and 32d degrees may be appropriately regarded as the second and third sections of the grade of K–h.

The religious and military Order of Knights Templar was founded in the beginning of the twelfth century* by Hugh de Payens, Godfrey de St. Adelmar, and seven other French knights, for the purpose of protecting the pilgrims visiting the Holy Land, and for the protection of the Holy Sepulchre. The knights were encouraged by the Abbot of Jerusalem, who assigned them a residence adjoining the Church of the Holy Temple.† In the ninth year after the organization of the Order, it was taken under the protection of Pope Honorius II., by whom, at the request of Stephen, Patriarch of Jerusalem, it was ordained that they should be clothed in white, and a rule and manner of life laid down for them by St. Bernard,‡ entitled "The Rule of the Poor Fellow-Soldiers of Jesus Christ, of the Temple of Solomon;" and they were thenceforward known as Knights Templar. To the time of and during the first Crusade their ceremonies and * * * * had been the same as * * * * * *; when, previous to the second Crusade, becoming united with the * * * * * Masons, their ritual was changed, and Pope Eusebius III. ordained that a "blood-red cross" should be worn by them upon the left breast of the white woollen tunic with which they were clothed.

The Order increased rapidly in numbers and power, and for nearly two hundred years formed the most renowned Christian troops that fought for the redemption of the Holy Land. They extended over all Europe, and

* A.D. 1118. † Addison, pp. 6–10. ‡ Ibid. pp. 15–26.

had commanderies for initiation in every Christian nation. After the expulsion of the Christians from Palestine, in 1192, Cyprus became their principal asylum. Their own revenues supported their military power, and an admission to the order was considered an honor by princes and noblemen. Philip IV., King of France, having quarrelled with Pope Boniface VIII., the Templars espoused the cause of the Pope, in opposition to the Knights of Malta, who declared for the king.

Being exasperated at the course taken by the Templars, Philip, from a desire for revenge, and from cupidity, —his treasury having become depleted by extravagance and war,—determined upon the annihilation of the Order, and the confiscation to his own coffers of at least a part of their immense wealth.

No opportunity, however, occurred for him to carry out his designs until the death of Pope Boniface. After the death of that Pontiff, the cardinals assembled for the election of the successor of Boniface, and through the machinations of Philip IV. found themselves divided into two factions, French and Italian. By a sinuous intrigue, eventually the cardinals were all brought to consent to the election of that person to the papal chair whom Philip should recommend. Whereupon he sent for Bertrand de Goth, Archbishop of Bordeaux, whom he informed in a private conference of the power he had received of nominating a successor to Pope Boniface VIII., and agreed to prefer him provided he would bind himself to perform seven conditions. The archbishop—a vain, selfish man, who would hesitate at nothing to gratify his ambition—accepted the offer, and took an oath on the Sacrament for the performance of the conditions;

after which Philip made known to him six of the conditions, but reserved the seventh until after the archbishop's accession to the papal chair, which, upon the recommendation of the king, soon took place; and Bertrand de Goth was crowned as Pope, under the name of Clement V. Some time after the coronation the king made known to him the seventh article, viz.: that he must join him in the extermination of the Knights Templar and the confiscation of their estates. To accomplish this, they caused two unprincipled men to seek admission into the Order, who, when admitted, were to make certain accusations against the Order.

The admission was sought and easily accomplished, as their standing with the king gave them position at court and an apparently high standing. After their admission they accused the whole Order of the most dreadful crimes, and desired to be separated from them on account of the execrable things they suggested. In consequence of these accusations, many of the Knights Templar in France and other parts of the Pope's spiritual dominions were burned at the stake as relapsed heretics,* after being imprisoned and tortured to make them confess themselves guilty of the crimes with which they had been charged. The Templars bore these horrible tortures with heroic fortitude, and persisted to the last in asserting their innocence. In the year 1312 Pope Clement V. issued his bull for the provisional suppression of the Order of Knights Templar, placed the Order under the ban of excommunication, and at the same time gave their possessions to the Knights of Malta. Peter de Bologna, Grand Prelate of the Order,† and

* Addison, pp. 239–241. † Ancient MSS.

many other eminent and distinguished knights, escaped the fate designed for them by King Philip and his coadjutors, and, being Ancient Craft Masons, sought a peaceful asylum within the portals of the Mystic Temple located in Scotland, where, under the protection of Robert Bruce, King of Scotland,—having assisted in placing that monarch upon the throne,—they were permitted to live in security; and a new and more perfect union of the two Orders took place * * * * * * * * * * * * * * * * *, and the Order of Knights Templar became incorporated with that of Masonry *

Others of the Knights of the Temple sought refuge with the Teutonic Order, which had been established on the model of the statutes of the Templars, and then had its principal seat in what is now called Prussia.*

* * * * * * * *

HOUR TO CLOSE.

The break of day.

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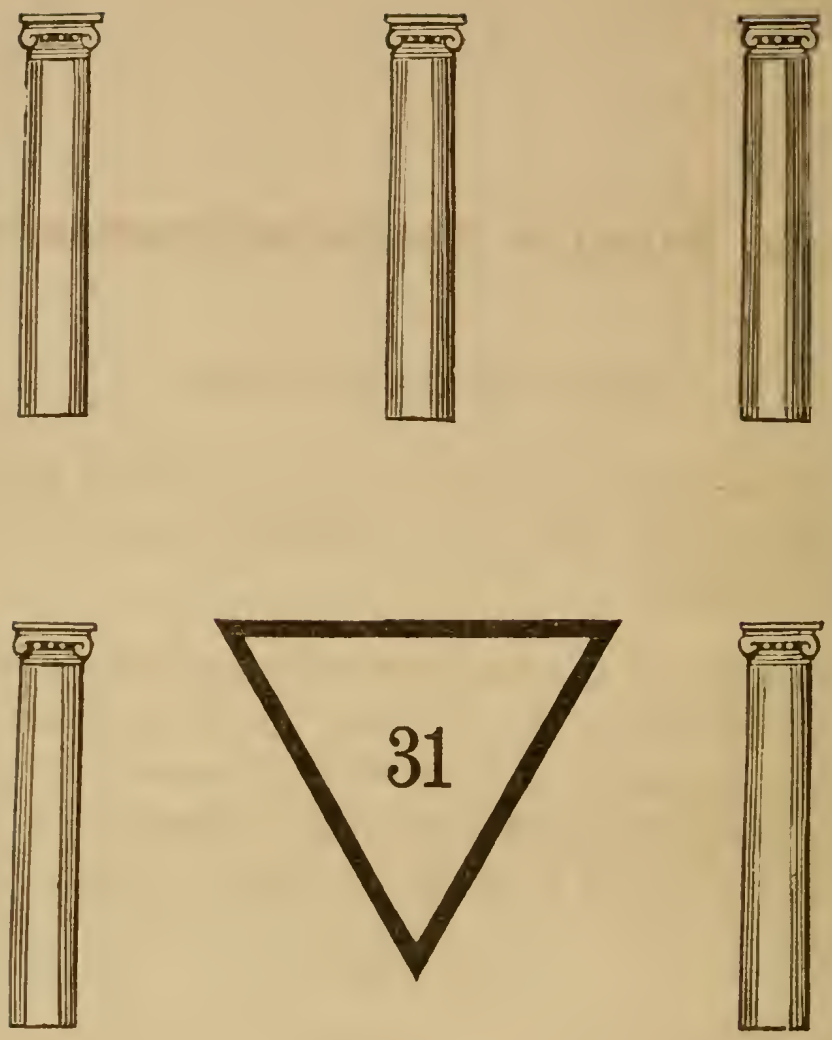
* C. L. Woodbury.


31

Grand Inspector Inquisitor-Commander,

OR,

ORDER OF FIVE BRETHREN.

THE THIRTY-FIRST DEGREE OF THE ANCIENT AND ACCEPTED RITE, AND THE THIRTEENTH GRADE OF THE FIFTH SERIES.

This degree is an administrative grade, and constitutes the second section of K–h and the first of the next grade, in connection with which it is always conferred.

The Lodge is styled a Sovereign Tribunal, and is decorated with white hangings supported on eight gilded columns.

OFFICERS.

The presiding officer is styled Most Perfect President; the Wardens, Inspectors; the Secretary, Chancellor; and the members, Most Enlightened.

CLOTHING.

No apron is worn in the Sovereign Tribunal. When the members visit lodges of inferior degrees, they wear a white apron, on the top of which is embroidered the cross of a Teutonic Knight. A white collar is also worn, on which is a triangle, with the number 31 in the centre, in Arabic figures. In lodges of inferior grades, instead of the collar a gold chain, representing the emblems of

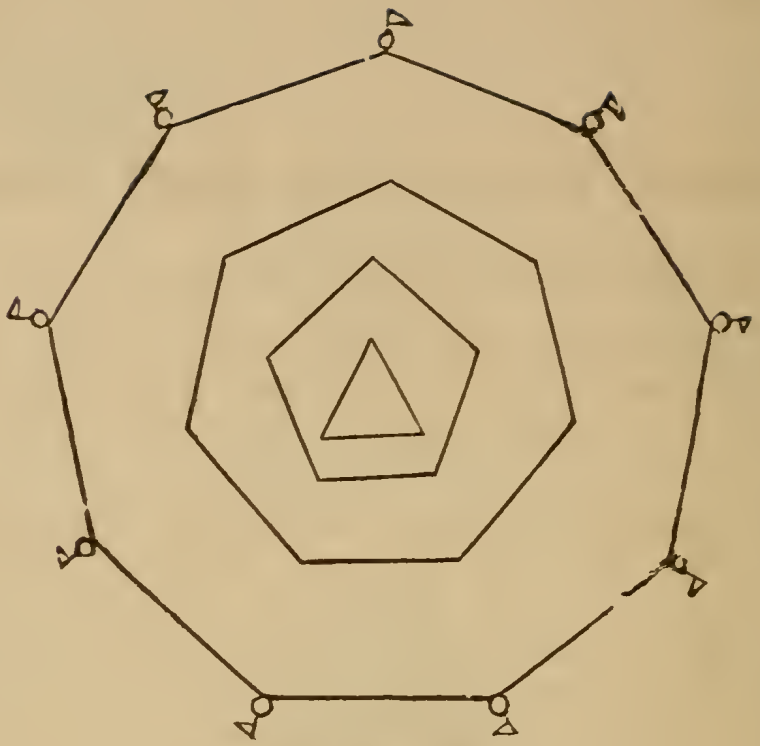
Masonry, is worn, from which is suspended the cross of the Order. Jewel,—a silver Teutonic cross.

OPENING.

Reception.

* * * * * * * *

N.·. K.·. M.·. K.·.



Sublime Prince of the Royal Secret.

THE THIRTY-SECOND DEGREE OF THE ANCIENT AND ACCEPTED RITE, THE FOURTEENTH GRADE OF THE FIFTH SERIES, AND THE LAST CONFERRED IN A GRAND CONSISTORY OF S.·. P.·. R.·. S.·.

The assembly is called a Sovereign Consistory of S.·. P.·. R.·. S.·., and should be held in an elevated place. During a reception the same number of apartments are used as in K–h. The hall of the C.·. is decorated with white and red hangings.* In the E.·. a throne, elevated on seven steps, under a rich canopy; above the canopy the letters N.·. K.·. M.·. K.·., embroidered in gold. In the W.·., on the same platform, are two smaller thrones, under separate canopies, in front of each of which is a table covered with crimson cloth, trimmed with silver, edged with black, and on the front of the cover, embroidered in silver, the letters N.·. K.·. M.·. K.·. On the tables are a balance, laws, crossed swords, and jewel of the degree. A railing or balustrade separates the hall into two parts, E.·. and W.·. In the W.·. is the tracing-board.

OFFICERS.

The Master is styled Illustrious G.·. S.·. of S.·., or Sovereign Grand Commander, and represents Frederick

* In Carson's Monitor the hangings are described as "black strewed with tears, etc."

the Great of Prussia. He is seated on the throne in the E.·., clothed in the modern costume of royalty, before him a table, on which are a sceptre, balance, etc. The Wardens, representing P.·. of E.·., are seated on thrones in the W.·., and are styled Illustrious Lieutenant Grand Commanders.

The other officers are,—an I.·. G.·. Minister of State, stationed on the right, and an I.·. G.·. Chancellor, on the left, in front of the E.·.. The Valiant G.·. Secretary on the right, and the V.·. G.·. Treasurer on the left, in front of the M.·. S.·.. The V.·. Grand Architect in the S.·.; the V.·. G.·. Standard-Bearer on the right, in front of the L.·. G.·. C.·. in the W.·.; a V.·. G.·. Captain of the Guards, and a V.·. G.·. Master of Ceremonies in the N.·.; an Expert Brother, the Sentinel, and two Guards * * *. The officers are clothed as P.·. of E.·., or in the full dress of K–h, without aprons, and all armed with sword, dagger, and buckler. The rest of the P.·. are clothed as in K–h, with same order and jewel as in that grade. Apron,—white, lined and trimmed with red; on the flap is a red cross edged with silver; in the centre is the tracing-board, or plan of the encampment, the form of which is a nonagon, within which is inscribed a heptagon, within the heptagon a pentagon, within the pentagon an equilateral triangle, and within the triangle a circle. The form of the T.·. B.·. refers to the mystic numbers $3 + 5 + 7 + 9$. On the sides of the pentagon, in the space between the heptagon and pentagon, are five standards,—U.·., G.·., N.·., E.·., T.·. The standard T.·. is purple; on it the Ark of Alliance, embroidered in gold, with the motto, "*Laus Deo.*" The standard E.·. is azure; on it is painted a golden lion, with a key in his

mouth and a collar about his neck. Motto, "*Ad majorem Dei gloriam.*" The standard N.·. is white; its device, a flaming heart, with wings; above it a laurel wreath. The standard G.·. is green; on it a crowned double-headed eagle, having a sword in the right talon, and a bleeding heart in the left. The standard U.·. is of golden yellow; its device is a bull. On the sides of the nonagon, representing the divisions of the Masonic army, are nine tents, with flags; on the angles are nine pennons; each pennon is of the same color as the flag of the tent that precedes it. These pennons are designated by letters arranged from right to left, as follows:—I, N, O, N, X, I, L, A, S.

Tent I, named E.·., represents the three symbolic degrees; colors,—blue.

Tent N, named J.·., represents the Perfect Masters; colors,—green.

Tent O, named A.·., represents the I.·. of the B.·. and the I.·. S.·.; colors,—red and green.

Tent N, named J.·., represents the Provost and Judges; colors,—checkered red and black.

Tent X, named P.·., represents the G.·. M.·. A.·. and the M.·. E.·. of N.·.; colors,—black.

Tent I, named J.·., represents the S.·. K.·. E.·. and M.·. E.·. of F.·.; colors,—black and red.

Tent L, named N.·., represents the G.·. E.·. P.·. and S.·. M.·.; colors,—red.

Tent A, named Z.·., represents the Knights of the E.·. or Sword; colors,—light green.

Tent S, named M.·., represents the P.·. of Rose-Croix, K.·. of the E.·. and W.·., and P.·. of J.·.; colors,—white, spotted with red.

HOUR OF DEPARTURE.

The fifth hour after sunset.

OPENING.

Reception.

* * * * * * * *

CHARGE.*

You have now attained the third or highest grade of the Order of Kadosh, Knight of the White and Black Eagle, under the title of "Sublime Prince of the Royal Secret."

If not in the field of battle, you have it in your power, in your intercourse with the world and your Masonic brethren, to exemplify the duties of a true Knight of the Cross. Be clothed with the shield of faith, the helmet of salvation, the breastplate of righteousness, and the sword of the Spirit, which is God's holy word.

Notwithstanding the spiritual explanations given to this degree, it is still maintained that, should the contingency which was alluded to in the first part of the degree of Kadosh, or any of a like character, occur in reference to the enemies of the Knights of the Temple and of the Free Masons, the Princes of the Royal Secret are bound to join the standand of these knights.

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* This beautiful charge is from the pen of our late Illustrious Bro. Giles Fonda Yates.

The original design of this grade was to invade the Holy Land and deliver it from the sway of the infidels. This was to be effected by the union of the Free Masons of the Ancient and Accepted Rite in one grand army under one Commander-in-Chief, and proceeding to the conquest of the Holy Land and wresting it from the infidels. Hence this degree has more of a *military* aspect than any other. The draft contains the *plan of this grand army;* which is depicted on the area of the *apron* of this degree. Hence there are countersigns for every day of the week. The triple passwords refer to the *separation* of the brethren, scattered over the face of the earth, their *reunion* under one Grand Commander, and the object of this reunion, the visiting of *retribution* upon the infidels.

Every brother who seriously reflects upon the subject, who duly considers the incidents on which the three grades he has now passed through have been founded, and the duties that have been inculcated, will discover the *key* to the *Royal Secret.* To use that key with effect, there is *a lion* in the way, difficulties and dangers are imminent. Indeed, the Royal Secret is *symbolized* by *"a lion with a key in its mouth."* We hence derive the phrase "*key of initiation.*" The investigating brother will perceive that the Royal Secret resolves itself into this, that the true mysteries of *religion* have been preserved by the *Masonic* fraternity. We can demonstrate that Freemasonry is a succession of the ancient mysteries, and that these mysteries were nothing else than the religion of our Saviour Jesus Christ. He was a *reformer* of the primitive religion, and did *not* profess to introduce a *new* religion. Hence it follows as a con-

sequence that Freemasonry is the same religion which has constantly opposed the materialism of idolatry, but which, with the same constancy, has refused to admit the mystic dogmas, that *superstition* and *bigotry*, or the misguided enthusiasm of some ardent souls, were carefully watching to introduce and have in some instances succeeded in engrafting upon the evangelical tree.

It will, perhaps, be said that the mysteries are admitted to contain the real object of the society, which was established for the worship of the true God, and the preaching of the doctrines of salvation to a sinful world, yet for this very reason the *secret* meeting of the mystic brethren became useless. We acknowledge the full force of this objection. But who is ignorant that the Catholic religion contended against paganism for more than *three centuries*, and that paganism was the prevailing religious worship, and that this contest was maintained against innumerable persecutions, which occurred in arousing this religion and bringing it into notice? It was then, and has since been, an enigma that the religion of the Prince of *Peace* should have been established by the *sword*. Who does not see that it was necessarily a *secret* for a long time before it could indulge even tolerance,—in fact, even until the period when Constantine placed it upon his throne?

Moses, educated in Egypt, in the court of the Pharaohs, doubtless instructed and initiated into all the Egyptian mysteries, was the *first* who established the public worship of the God of the initiated, of the true and only God, the Creator and Preserver of all things. His Decalogue is the same as the laws of the initiated; his physics (natural philosophy) were the same as those

taught in the temple of Memphis. But the law of Moses was only an imperfect essay on the application of those principles. The day had not yet arrived when they could become the *universal* religion, called from this circumstance *Catholic*. Our design does not permit us to enter into a discussion of the causes which have prevented Judaism from making proselytes, and which has extended the true religion beyond the pale of the house of Israel. But in the lapse of time it is well known that it has thus extended; and not only one family and one people, but all the families and all the peoples of the earth, are invited to participate in its mysteries.

We could also demonstrate that not only did the worship of idols lose its credit, and became eventually and absolutely forgotten, but philosophy and the arts became developed to the comprehension and understanding of the common people, through the means of the ancient mysteries and the manner in which they were cultivated. The initiation was divided into many stages, grades, or degrees. The candidate was, step by step, instructed in knowledge that was new to him, but with the precaution not suddenly to refute or contradict the prejudices of his education. It was required that he should have the government of age over his passions,—that he should receive no instruction on any given point, unless he was first fully convinced of its reasonableness,—that he should never lend his belief upon the mere authority of any man *without the reasons* for his belief. Before the truth was discovered to him, he was instructed in human sciences, which at that period were closely locked up in the sanctuary of the temples. After close application to studies for three years or more, the candidate was con-

ducted to the interior, or more secret parts, of the temple, where TRUTH, the end and chief object of the initiation, was fully revealed to him. The initiated looked down with silent indignation upon idolatry, whose errors were completely known to them; and thus it happened that in society, or *in public*, they, *to appearance*, paid respect to the established worship of the government under which they lived, and submitted to its laws, which was an apparent condescension to opinions they could not combat *openly*, without *danger*. Thus was true Freemasonry extended in secret and under a veil.

The ancient initiation was, then, the true religion of God, which could not be fully understood or duly appreciated without some knowledge of the works of nature and of nature's God. "The heavens declare his glory, and the firmament showeth the work of his hands," as well as this beautiful earth which we inhabit. "Day unto day uttereth speech, and night unto night showeth knowledge."

This true religion is the same which hath justly been denominated Catholic, because universal and revealed, or ought to be, to all nations. It is the religion which was first publicly taught by Moses, communicated to the Grand Elect Master Masons of divers peoples other than the Jewish, employed in the erection of the first temple, and by Zorobabel at the second temple, and which was afterwards preached by St. John, and was the same religion taught by Christ, who "came not to destroy the law, but to fulfil it." Yes, the Christian religion originated from ancient Freemasonry as it was in its primitive simplicity and purity, and this holy religion is that which it was the province of pure and undefiled

Freemasonry to preserve and guard with care in its temples. Clemens, Justin Martyr, and other ancient Christian patriarchs pronounced these mysteries "august and worthy of all veneration." Let *us* not slight them.

We can also demonstrate that, until the forms of worship were established by the ecclesiastical hierarchy, very thing in the Christian religion took its origin from *usages and rituals* of the initiated who were the predecessors of the Freemasons. The *gospel* (or good news), that work of the sweetest and purest morals, that truly divine book, was the book of the laws, rules, and regulations for the initiated, and it is the rule and guide of the Freemasons.

The Christian Knights engaged in the holy wars formed with the Freemasons a league for mutual protection and for the preservation and perpetuation of the holy mysteries. Owing to the persecutions of the Knights of the temple, and the Masonic Brethren, so called, of the first and second temple (or Hiramites), by the authority of the Roman Catholic Church, the credit and honor of this preservation and perpetuation devolved almost exclusively on the *Protestant* Freemasons. The example set by Philip the Fair, of France, has been followed by many despotic *civil* rulers on the continent of Europe, as well as by ecclesiastical authorities of both the Catholic and Protestant churches of modern days, in every part of the civilized world; and hence the *true* Masonic as well as true Christian doctrine has developed itself and is symbolized by the grades you have recently passed through and been instructed in; while it shows in prominent relief the *ignorance* and *antichristian* spirit and doctrine of our enemies.

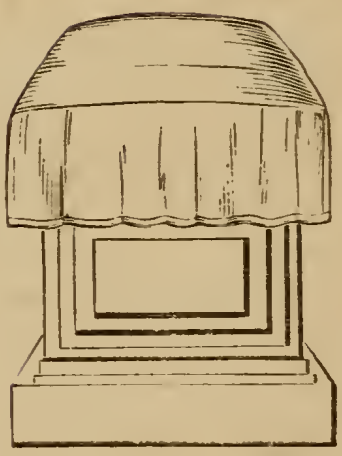
You, my Brother, as a Knight of Kadosh, and a Prince of the Royal Secret, are the sworn enemy of all bigotry and superstition, as well as of all the passions and vices which disgrace human nature; covetousness, thefts, murders, perjuries, lies, malice, envyings, slanders, and the like, all which passions and vices you are to treat as your enemies, fight against and conquer them, and practise all the works of charity and mercy; cultivate chastity, modesty, and candor, sweetness of temper, patience, and fortitude, and to prize truth and fidelity to the cause of Christ, more than life itself,—to fight manfully the good fight of faith under the Captain of your salvation, and never desert the standard of virtue and true religion; that you will spurn slavery to any and every sin, pride and vain boastings, and all hatred and deceit, and espouse the cause of true Christian liberty, equality, and universal brotherhood.

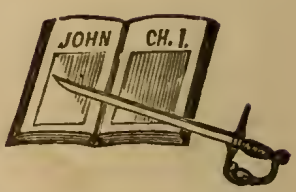
Remember your motto as a S.·. P.·. of the R.·. S.·. * * * * * May you be enabled in sincerity, with the Psalmist of old (Ps. xci.), to "say of the Lord, He is my refuge and my fortress, my God; in him will I trust." He is the redoubtable Eagle, who "shall cover" those who thus trust him "with his feathers, and under his wings shall they trust. His truth shall be *their* shield and buckler, with their eyes shall they behold and see the reward of the wicked. They shall tread upon the lion and the adder, the young lion and the dragon shall they trample under feet. Because they have set their love upon him, therefore will he deliver them. He will set them on high, because they have *known his name.* They shall call upon him, and he will answer them. He will be with them in trouble; he will deliver them and

honor them. With long life will he satisfy them, and show them his salvation."

"The Lord God, to whom *vengeance* belongeth, will show himself," and "render unto the enemies of the righteous a *recompense* according to the work of their hands," and "the enemies of the Lord shall perish, and the workers of iniquity shall be scattered."

יהוה




JOHN
CH. 1.

33

Sovereign Grand Inspector-General.

THE THIRTY-THIRD AND LAST DEGREE OF THE ANCIENT AND ACCEPTED SOVEREIGN RITE.

The assembly is styled a Supreme Council, only one of which is allowed in any country, except in the United States, where two are allowed. In the N.·. M.·. J.·. of the United States, the Supreme Council has control over all the grades of the Ancient and Accepted Rite from S.·. M.·. to S.·. P.·. R.·. S.·. inclusive.

DECORATIONS.

Hangings, purple; with skeletons, death's heads, cross-bones, etc., painted or embroidered thereon. In the E.·. a magnificent throne; over it a purple canopy, trimmed with gold. Beneath the canopy is a transparency, representing a delta, in the centre of which are seen the ineffable characters. Near the centre of the room is a quadrangular pedestal, covered with scarlet cloth, on which rests the Holy Bible, covered with a naked sword. On the left of the pedestal is placed the white banner of the Order. Over the interior portion of the entrance is a blue scarf, bearing the device DEUS MEUMQUE JUS. In the E.·. is a candlestick with five branches; in the West, one with three branches; in the North, one with a single branch; and in the South, another with two; $1 + 2 + 3 + 5$ (11) lights.

OFFICERS.

The Master, seated in the E.·., is styled Most Puissant Sovereign Grand Commander, and represents Frederick the Great, King of Prussia. The second officer is seated in the W.·., and styled Puissant Lieutenant Grand Commander. The other officers are—an Illustrious Secretary-General of the H.·. E.·., an Illustrious Treasurer-General of the H.·. E.·., an Illustrious Grand Minister of State, an Illustrious Grand Master of Ceremonies, an Illustrious Grand Captain of the Guard, an Illustrious Grand Marshal, and an Illustrious Grand Standard-Bearer. The members of the Supreme Council are styled Sovereign Grand Inspectors.

CLOTHING.

The Most Puissant Grand Commander is clothed in a robe of crimson satin, bordered with white. He wears a royal crown, and has a naked sword in his right hand. The Lieutenant Grand Commander has a blue dress, a ducal crown, and a drawn sword. The Captain of the Guards wears an ancient military costume. All the members of the Supreme Council wear the order and jewel of the degree. Order,—a white watered silk ribbon, embroidered and fringed with gold. At the bottom of the order is a white, red, and green rosette. On the front is, embroidered in gold, a delta, surrounded with rays; on two sides of the delta a poniard, directed towards the centre, in which are the figures 33, in Arabic characters. The order is worn from left to right. On the left side of the coat is worn a red Teutonic cross.

The jewel is a large black eagle, with two heads, and crowned, having the wings open as if about to fly, holding a sword in the claws. The beak, claws, and sword

are gold. The jewel may be worn suspended from the order, or from a gold chain passed around the neck.

HOURS OF WORK.

From the time when the word of the order is given, until the morning sun begins to illume the Council.

OPENING.

Reception.

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HISTORY.*

This degree, which is the chief tribunal of Masonry in the rite to which it belongs, was instituted in the year 1786, under the following circumstances :—†

By the constitutions of the Ancient and Accepted Rite, which were ratified on the 25th of October, 1762, the King of Prussia was proclaimed as its chief, with the title of Sovereign Grand Inspector-General and Grand Commander. The higher councils and chapters could not be opened without his presence, or that of a substitute appointed by him. All the transactions of the Consistory of the thirty-second degree, then the highest, required his sanction, or that of his substitute; and various other Masonic prerogatives were attached to his office.

No provision had, however, been made in the constitutions for his successor; and, as it was absolutely necessary that some arrangements should be made by

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* Post, 219–222. † Dalcho–Mackey.

which the supreme power should not become extinct at his death, the king established the thirty-third degree, out of the possessors of which the Supreme Council is formed,—a body possessing all the Masonic rights and prerogatives formerly exercised by the King of Prussia.

Not more than one Supreme Council can exist in a nation,—except in the United States of America, where two are allowed,—and it must be composed of nine members, called Sovereign Grand Inspectors-General, five of whom, at least, must profess the Christian religion. Not less than three constitute a quorum for the transaction of business.

In 1765, the Lodges and Councils of the Superior degrees having been extended throughout the continent of Europe, Frederick II., King of Prussia, as Grand Commander of the Order of Princes of the Royal Secret, was acknowledged as the head of the Scotch rite. The Duke of Sudermania was his deputy in Sweden, and Louis of Bourbon in France.

On the 25th of October, 1762, the Grand Masonic Constitutions were finally ratified in Berlin, and proclaimed for the government of all Masonic bodies, working under the A.·. and A.·. rite, over the two hemispheres.

In the same year, they were transmitted to Stephen Morin, who had been appointed, in August, 1761, Inspector-General for the New World, by the Grand Consistory of Princes of the Royal Secret, convened at Paris, under the Presidency of Chaillon de Joinville, Substitute-General of the Order.

When Ill. Bro. Morin arrived in the West Indies, he, agreeably to his patent, appointed a Deputy Inspector-General. This high honor was conferred on M. M. Hayes, with full powers to create others where necessary.

Ill. Bro. Hayes appointed Bro. Isaac Da Costa Deputy Inspector-General for the State of South Carolina, who, in 1783, established a Sublime Grand Lodge of Perfection in Charleston. After Ill. Bro. Da Costa's death, Bro. Joseph Myres was appointed to succeed him, by Ill. Bro. Hayes, who also appointed Solomon Bush Deputy Inspector-General for Pennsylvania, and Barend M. Spitzer, for Georgia; which appointments were confirmed by a Council of Inspectors that convened in Philadelphia on the 15th of June, 1781.

On the 1st of May, 1786, the Grand Constitution of the Supreme Council of the Thirty-Third Degree was ratified by the King of Prussia, by which the Masonic prerogatives of Inspectors were deposited in a Council consisting of nine brethren in each nation.

On the 20th of February, 1788, a Grand Council of Princes of Jerusalem was opened in Charleston, by Ill. Bros. Myres, Spitzer, and A. Forst, Deputy Inspector-General for Virginia.

In 1795, Colonel John Mitchell was appointed by Spitzer a Deputy Inspector-General, in the place of Ill. Bro. Myres, who had removed; but he was restricted from acting until after Myres's death, which took place in the following year.

On the 31st of May, 1801, the Supreme Council of the Thirty-Third Degree was opened in Charleston, with the high honors of Masonry, by John Mitchell and Frederick Dalcho, Sovereign Grand Inspectors-General, and in the course of the succeeding two years the whole number of Inspectors-General was completed.

Ill. Bro. Francken, one of the Deputy Inspector-Generals appointed by the Ill. Bro. Morin, opened and duly constituted a Grand Lodge of Perfection in the city of

Albany, State of New York Ill. Bros. Samuel Stringer, Jer. Van Rensselaer, Peter W. Yates, and other eminent and worthy Brethren, were initiated into Ineffable Masonry, and in due time a General Council of Princes of Jerusalem was organized and duly opened for the State of New York.*

On the 5th day of August, 1813, a Supreme Council was duly and lawfully established and constituted at the city of New York by Ill. Bro. Emanuel De La Motta as the representative, and under the sanction and authority of the Supreme Council at Charleston. In September, 1851, the seat of this Supreme Council was removed by the M.·. P.·. G.·. C.·. Ill. Bro. Giles Fonda Yates to the city of Boston. And this, with the Supreme Council at Charleston, are the only recognized Councils which exist, or can exist, according to the Secret Constitutions, in the United States.

This was the origin of the Ancient and Accepted Scottish Rite in the United States, of which there now exist two Supreme Councils,—one at Charleston, S. C., and another in the city of Boston, Mass.*

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* K. H. Van Rensselaer. † Mackey.

Forms of Petitions.

To the thrice Potent Grand Master, Wardens, and Brethren of Grand Lodge of Perfection, Greeting.

Your petitioner, an active Master Mason of Lodge No. , being anxious to perfect himself in the knowledge of Ancient Craft Masonry, by the cultivation of the Ineffable and Sublime Degrees, would respectfully solicit admission to your Lodge of Perfection, promising to conform himself strictly to its Rules and Regulations.

He would represent that he is a member in good standing of Lodge, No. of the State of .

_____

Fees enclosed, $_____

Age, _____

Occupation, _____

Religion, _____

Residence, _____

RECOMMENDED BY

_____

_____

_____ A.D. 18 .

To the Most Equitable Sovereign Prince, Grand Master, Grand H. Priest, Grand Wardens, and Princes of the Grand Council of Princes of Jerusalem, Greeting.

Your petitioner, a Grand Elect Perfect and Sublime Master Mason, of , and a member in good standing of Grand Lodge of Perfection of , is anxious to be permitted to unite with the Embassy now forming, and assist in the great and glorious work of Re-edification; and, if deemed worthy to be admitted a Member of your Grand Council, will ever strive to render judgments of truth and equity, to love truth, and adhere strictly to the Statutes and Regulations for the government of the Princes of Jerusalem.

RECOMMENDED BY

A.D. 18 .

To the Supreme Council of Sovereign Inspectors-General of the Thirty-Third Degree of the Ancient and Accepted Scottish Rite for the Northern Jurisdiction of the U. S. A., Greeting.

Your petitioners, Knights of K—H., Knights of the White and Black Eagle, Inspectors, Inquisitors, Commanders, and Val. and Ill. Sub. Princes of the Royal

Secret 32d Degree, active members of a Chapter of Rose-Croix Masons of the State of , being anxious to increase their knowledge of Ancient Craft Masonry, by the cultivation of the Sub. and Superior degrees of the Ancient and Accepted Scottish Rite, would very respectfully solicit your honorable body to grant them powers to open a Sov. Consistory of Sub. Princes of the Royal Secret, and confer the degrees from that of Grand Pontiff to that of Knight of K—H., Insp., Inquis., Commander, and Sub. P.·. R.·. Secret, Knight of the White and Black Eagle inclusive, and transact such other business as may appertain to the high grade, in the , we pledging ourselves to conform in all things to the Rules and Regulations for the government of Consistories of Sub. P.·. Royal Secret, and abide by and conform to the Ancient Constitutions and Statutes of the Order.

Given under our hands, at , this day of , 18 .

_____ 32d.
_____ 32d.
_____ 32d.
_____ 32d.
_____ 32d.

To the Supreme Council of Sovereign Inspectors-General of the Thirty-Third Degree of the Ancient and Accepted Scottish Rite for the Northern Masonic Jurisdiction of the U. S. A., Greeting.

Your petitioners, Knights of the East and West and Perfect Princes Freemasons of H.·. R.·. D.·. M.·.,

Knights of the Eagle and Pelican of Rose-Croix, active members of a Lodge of Perfection and Council of Princes of Jerusalem of the State of , being anxious to increase their knowledge of Ancient Craft Masonry by the cultivation of the Sub. and Sup. degrees of the Ancient and Accepted Scottish Rite, would respectfully solicit from your honorable body powers to open a Chapter of Rose-Croix Masons, and confer the degrees of Knight of the East and West, and Perfect Prince Freemason of H – R – D – M, Knight of the Eagle and Pelican under the title Rose-Croix, and transact such other business as may appertain to the grade, in the city of , we pledging ourselves to conform in all things to the Rules and Regulations for the government of Chapters of Rose-Croix, and abide by the Constitutions and Regulations of the Order.

Given under our hands, at , this day of , 18 .

_____, R.·. C.·. de H – R – D – M.
_____, " "
_____, " "
_____, " "
_____, " "

[For the rules and regulations concerning the institution of Councils of Princes of Jerusalem and E.·. Lodges of Perfection, see Constitutions. For the form of petitions, the above formulas may be used.]

CONSTITUTIONS

OF THE

SUPREME COUNCIL, 33D, NORTHERN JURISDICTION, UNITED STATES, NORTH AMERICA,

OF 1860,

AS AMENDED IN ANNUAL SESSION, 1861, AT ITS GRAND EAST, BOSTON, MASS., NEAR THE C. C. OF THE ZENITH, WHICH ANSWERS TO NORTH LATITUDE 42° 21′ 22″.

Deus Meumque Jus.

INTRODUCTION.

Past experience attests the fact, that most of the difficulties with which the Scottish Rite in this country has had to contend, are the result of an unwarrantable mingling of the Rite with other Masonic systems, and the interference of other Masonic powers, both foreign and domestic, within our own Jurisdiction.

This Supreme Council, as the "faithful guardian of the sacred treasure" committed to its care, is under the highest obligations to preserve and transmit the Rite in its original integrity and purity. And hence, while recognizing and cultivating none other than the "Ancient and Accepted Scottish Rite," and the Constitution adopted for its government, we do hereby ordain and declare, that no Masonic power, professing and cultivating the "Ancient and Accepted Rite," or any of its appendant orders or degrees, can, under any pretence whatever, unite with any other Masonic power, or association depending on another Rite, much less can it become a section of any other Masonic power; and any organized body taking such a step will, by that act, lose its independence and integrity, if it do not forfeit its existence. Such an act would be

in violation of the general spirit of Masonry, and tend to embroil and confuse the whole order.

As faithful advocates of the "Ancient and Accepted Scottish Rite," working under constitutional and lawful authority, and which has been recognized and acknowledged in both hemispheres for more than half a century, we are bound to regard as irregular and unlawful all persons claiming to be Sublime Freemasons, and all bodies claiming to work in the Ineffable, Sublime, and Superior degrees, in the United States of America, which do not acknowledge in their respective Jurisdictions the authority of the Supreme Council for the Southern Jurisdiction of the United States, sitting at its Grand East, Charleston, South Carolina; and the Supreme Council for the Northern Jurisdiction of the United States, sitting at its Grand East, Boston, Massachusetts.

HISTORY.

By authentic documents in the Archives of the Supreme Council, we find that, in 5761, Lodges, Councils, Chapters, Colleges, and Consistories of Ineffable and Sublime Freemasonry being greatly extended throughout the continent of Europe, His Majesty, Frederick, King of Prussia, as Grand Commander of the Order of princes of the Royal Secret, was acknowledged by all the Craft as the Head of the Ineffable, Sublime, and Superior degrees of Freemasonry throughout the two hemispheres. On the 25th October, 5762, the Grand Masonic Constitutions were finally ratified in Berlin, Prussia, and proclaimed throughout the world for the government of all Lodges, Councils, Chapters, Colleges, and Consistories of the "Ancient and Accepted Scottish Rite" over the surface of the two hemispheres.

On the 27th day of August, 5761, the Ill. Brother Stephen Morin was appointed Inspector-General over all the Lodges, Councils, Chapters, Colleges, and Consistories of the Ancient and Accepted Rite of the New World. The Ill. Brother Morin, by patent, appointed a Deputy Inspector-General for Northern America: this high honor was conferred on Brother M. M

Hays, with full powers to create others where necessary Brother Hays appointed Brother Isaac Da Costa Deputy Inspector-General for the State of South Carolina; and in the year 5783 he established a Sub. Grand Lodge of Perfection in the city of Charleston, South Carolina. After the death of the Ill. Brother Da Costa, Brother Joseph Myres was appointed Deputy Inspector-General in his place.

On the 1st of May, 5786, the Grand Constitutions of the Supreme Council of Sov. Inspectors-General of the 33d and last degree were ratified, and approved by His Majesty the King of Prussia, who, as Grand Commander of the Order, possessed supreme power and jurisdiction over all the Craft. In the new Constitution, as then ratified and approved by him, this high power was conferred on a Supreme Council of *nine Brethren*, one in each nation of Europe, and *two* for the United States of America, all with the power and prerogatives, in their respective jurisdictions, which his Majesty individually possessed.

On the 20th day of February, 5788, a Grand Council of Princes of Jerusalem was opened in due form in Charleston, S.C., by the Ill. Brother Myres, Deputy Insp.-General for South Carolina; Brother B. M. Spitzer, Deputy Insp.-General for Georgia; and Brother A. Frost, Deputy Insp.-General for Virginia. On the 2d day of August, 5795, Brother Col. John Mitchell was made Deputy Insp.-General for South Carolina, in the place of Brother Spitzer, who removed from the country. Many brethren possessing the Eminent Degrees having arrived in the country from foreign parts, several Consistories of Sublime Princes of the Royal Secret were opened for the initiation of candidates and for other purposes. On the 31st of May, 5801, a Supreme Council of the 33d Degree, for the United States of America, was opened in Charleston, S.C., with the high honors of Masonry, by the Ill. Inspectors-General Col. John Mitchell and Frederick Dalcho; and, in the course of the year 5802, the whole number of Inspectors-General for the jurisdiction was completed agreeably to the Grand Constitutions of the Order, and held jurisdiction over the whole

United States, until the year 5813, when a Supreme Council was opened in the city of New York for the Northern Masonic Jurisdiction of the United States. In 5802, warrants of Constitution were issued for the opening of Sublime Lodges of Perfection in Savannah, Georgia, and many other parts of the United States.

Brother Francken, one of the Deputy Insp.-Generals appointed by the Ill. Brother Morin, opened and duly constituted a Grand Lodge of Perfection in the city of Albany, State of New York. Several very eminent and worthy Brethren were initiated into Ineffable Masonry, and in due time a General Council of Princes of Jerusalem was organized and duly opened for the State of New York. In the year 5797, a Chapter of Rose-Cross of H.·. R.·. D.·. M.·., *Knight of the Eagle and Pelican*, was instituted in the city of New York; and in the year 5806, a Sovereign Consistory of Valiant and Sublime Princes of the Royal Secret was also organized in that city, under the jurisdiction of the Supreme Council of South Carolina, and remained so until the formation of a Supreme Council of Sov. Insp.-General of the 33d Degree for the Northern Masonic Jurisdiction of the United States of America.

This Supreme Council of Sovereign Inspectors-General of the 33d and last degree was founded on the 5th day of August, 5813, in the city of New York, for the "Northern Masonic District and Jurisdiction of the United States of America." It was opened with all the high honors of Masonry, by the Most Ill. Brother E. De La Motta, Insp.-General of the 33d Degree,—and Special Deputy Representative from the Supreme Council of Charleston, S.C.,—and the Hon. Brothers Daniel D. Tompkins, S. Simpson, J. J. J. Gourgas, Richard Riker, J. G. Tardy, and M. L. Peixotte, of the State of New York, and has been in continued and active operation from that day to the present time. In the year 5851, our Brother the Venerable Patriarch of the Order, the Ill. Most P.·. Grand Commander J. J. J. Gourgas, resigned his station to his Ill. Lieutenant, Brother Giles Fonda Yates, who, in September of the same year, opened the Supreme Council for the Northern Jurisdiction

of the United States in Boston, Mass., and resigned the station of M.·. P.·. Grand Commander to his Ill. Lieutenant, Edward A. Raymond, of Boston, Mass. At the same session of the Supreme Council, the Hon. Robert P. Dunlap, of the State of Maine, was instituted Lieutenant Grand Commander. The Ill. Brothers Inspectors-General of the 33d Degree, John Christie, K. H. Van Rensselaer, Giles F. Yates, and François Turner, were appointed Deputies for the Northern Jurisdiction.

CONSTITUTIONS OF 1860.

AMENDED IN ANNUAL SESSION, 1861.

Article 1.

The Supreme Council shall consist of not to exceed thirty-three active members; and other Sovereign Grand Inspectors-General, residing within the jurisdiction, shall be entitled to a seat in Supreme Council, and be permitted to consult and deliberate on matters appertaining to the general interests of the Rite, except during an election of a member to fill a vacancy therein.

The said thirty-three members shall be ultimately apportioned as follows:—

Maine, two.
Massachusetts, three.
New Hampshire, two.
Vermont, two.
Connecticut, two.
Rhode Island, two.
New York, three.
New Jersey, one.
Pennsylvania, three.
Ohio, three.
Michigan, two.
Indiana, two.
Illinois, three.
Wisconsin, two.
Delaware, one.

But for the present, and until the number now residing in Massachusetts shall be reduced to three, the States of Vermont,

Wisconsin, Connecticut, and Michigan, shall be entitled to only one member each. And in case the number of States or Territories subordinate to the Supreme Council shall be at any time increased, it shall be lawful for the Supreme Council to grant active membership to such States or Territories, not exceeding one to each, and to take, from time to time, as vacancies may occur, the same number from such of the above-named States as may be deemed expedient.

Article 2.

The officers of the Supreme Council shall be, and rank, as follows:—

The Most Puissant Sovereign Grand Commander.
The Puissant Lieutenant Grand Commander.
The Ill. Secretary-General of the H.·. E.·.
The Ill. Treasurer-General of the H.·. E.·.
The Ill. Grand Minister of State.
The Ill. Grand Master of Ceremonies.
The Ill. Grand Captain of the Guard.
The Ill. Grand Marshal.
The Ill. Grand Standard-Bearer.

All the foregoing officers, except the Sov. Grand Commander, shall be elected triennially, by ballot, at an Annual Meeting of the Supreme Council.

The first triennial election shall take place at the Annual Session in May, A.D. 1863.

Article 3.

Whenever a vacancy shall occur in the office of Sov. Grand Commander, it shall be filled by an election at that or a subsequent meeting.

The vacancies now existing in the Supreme Council shall be filled by ballot immediately on the adoption of these Articles.

Article 4.

Whenever a vacancy shall occur among the active members of the Supreme Council, at any Annual Meeting, the same shall

be filled from the State wherein the vacancy exists, by the election of one of any three names which may be presented by the S.·. P.·. R.·. S.·. of such State, or from among the number of such residing within such State, at the election of the Supreme Council.

ARTICLE 5.

Any officer or member absenting himself from the meetings of the Supreme Council for more than two successive years, may, at the next Annual Meeting thereafter, be declared, by a vote of two-thirds of the members present, to have vacated his seat as an active member, and the vacancy shall be filled in the usual manner.

ARTICLE 6.

The M.·. P.·. Sov. Grand Commander, or the P.·. Lieutenant Grand Commander, and five Inspectors-General, active members of the Council, shall constitute a quorum for the transaction of business. In the absence of the M.·. P.·. Grand Commander and the P.·. Lieutenant Grand Commander, nine Inspectors-General 33d, active members of the Council, shall constitute a quorum for business.

ARTICLE 7.

The Supreme Council shall meet annually at their Grand East, in the city of Boston, on the third Wednesday of May, at ten o'clock, A.M.

Special Meetings may be called by the Grand Commander, or five Inspectors-General, active members of the Council, the business thereof to be stated in the notification to the members.

The Annual Meeting of the Supreme Council shall be opened in full and ample form. The members shall be clothed in the regalia of the grade.

ARTICLE 8.

The Supreme Council, having the power, may confer any of the degrees of the Ancient and Accepted Scottish Rite upon such brethren as they may deem worthy; and may delegate that power, except as to the 33d and last degree, to the

Deputies of the Districts, or to a Sov. Grand Inspector-General of the 33d, to be used for the purpose of establishing the bodies of the Rite in a foreign country, or in sections of this Jurisdiction where bodies of the Rite do not exist; but the degree of Inspector-General of the 33d shall not be conferred, unless in open Council, at an Annual Meeting and by unanimous consent of the active members of the Council present.

Article 9.

POWERS AND DUTIES OF OFFICERS.

Sovereign Grand Commander.—The Sovereign Grand Commander has power and authority to preside in Council, when present,—to grant dispensations,—to visit and preside in all bodies of the Ancient and Accepted Rite under this jurisdiction,—to inspect the work, correct irregularities, and, for sufficient cause, to suspend the proceedings of the same, subject to the final decision of the Council,—and to do and perform all such other acts and duties, not inconsistent with the Constitutions and Regulations of the Order, as in his judgment the interests of the Rite may require.

Lieutenant Grand Commander.—In case of the failure, from absence, sickness, or other cause, of the M.·. P.·. Sov. Grand Commander, to discharge any of the duties of his office, the P.·. Lieutenant Grand Commander shall possess and exercise all his powers and prerogatives.

Secretary-General.—The Secretary-General of the H.·. E.·. shall be the Keeper of the Records, Seals, and Archives, or papers, MSS., and Documents belonging to the Supreme Council. He shall keep an accurate record of its proceedings, so far as proper to be written, a full register of all Admissions to the Rite, with the date of Admission to the degree of Secret Master,—Perfection, Knight of the East and Prince of Jerusalem,—Knight of the East and West, and Prince of Rose-Cross,—K.·. H.·. and Sub. P.·. R.·. S.·. 32d grade and to that of Sov. Insp.-General of the 33d Degree, with date of Oath of Fealty, Death, and Removal; Residence, Age, and Occupation.

He shall keep a Register and File of Oath of Allegiance due to this Supreme Council, a Register of Date, and number of all Charters, with a List of Officers and Members of each of the bodies of the Rite under this jurisdiction. He shall receive such pay for his services as the Supreme Council may from time to time direct.

Treasurer-General.—The Ill. Treasurer-General of the Supreme Council shall have charge of all the funds of the same. He shall pay them out upon an order from the Supreme Council, attested by the Sec. G.·. of the Holy Empire. At the Annual Communication of the Supreme Council, he shall make a full report of the receipts and expenditures.

Ill. Grand Minister of State.—The Ill. Grand Minister of State shall see that the General Regulations and Statutes of the Order are strictly observed. In all cases submitted to or discussed in this Supreme Council, he shall act either as prosecutor or counsellor, as the case may require. And the Grand Secretary-General shall hold at his disposal such documents or vouchers as he may need in the performance of his duties.

Ill. Grand Master of Ceremonies.—The Grand Master of Ceremonies shall assist the Grand Commander in discharge of his duties. He shall introduce visiting Brethren, and accompany the initiate in his mystic travels. He shall, on application by the deputy of any district, give any Body or Bodies therein such instructions as may be required in the work of the Rite.

Ill. Grand Captain of the Guard.—The Grand Captain of the Guard shall keep a faithful watch, both within and without the Council Chamber, and see that the avenues are duly guarded. He shall report to the Most Puissant Sov. Grand Commander all messages from without, and deliver the answers transmitted. He shall also see that the Council Chamber is properly prepared and in order for work or deliberations of the Council.

Ill. Grand Standard-Bearer.—The Grand Standard-Bearer shall be intrusted with the standard of the Order.

Ill. Grand Marshal.—The Grand Marshal shall take charge of the Supreme Council in all processions of the Order. He shall, with the assistance of the Captain of the Guard, conduct

the officers of the Supreme Council to their stations of dignity and service, and perform such other acts as may be required of him by the Most Puissant Sov. Grand Commander.

Article 10.

The Sov. Grand Inspectors-General of the 33d, active members of the Supreme Council, shall have the right and power to visit all the Bodies of the Rite under this jurisdiction, inspect their work, correct irregularities, and do such other constitutional acts as they may deem for the interest of the Rite. For all such acts and doings they shall be amenable to the Supreme Council.

Article 11.

If, for any cause, a candidate for the 33d and last degree, who has been duly elected, shall fail to receive said degree during the session at which such election was had, it shall not be competent to confer the degree without a new ballot, except by express vote of the Supreme Council.

Article 12.

The officers of the Supreme Council, attending the meetings thereof regularly convened, shall be paid the sum of three and a half cents per mile, by the usually travelled route, to and from the place of meeting.

Article 13.

After the session of the Supreme Council in May, A.D. 1861, no alteration or amendment of these Statutes and Regulations shall be made, unless distinct notice of the change desired shall be given, in writing, at an Annual Session of the Supreme Council; and the subject shall not be acted upon before the next Annual Session thereafter. And no amendment shall be deemed to be carried unless two-thirds of the members present shall have voted therefor.

Article 14.

DEGREES.

This Supreme Council claims and exercises exclusive and entire jurisdiction over the following Degrees and Orders of the "Ancient and Accepted Scottish Rite," viz. :—

1. Secret Master,
2. Perfect Master,
3. Intimate Secretary,
4. Provost and Judge,
5. Intendant of the Building,
6. Elected Knight of Nine,
7. Master Elect of Fifteen,
8. Sublime Knights Elected,
9. Grand Master Architect,
10. Knights of the Ninth or Royal Arch,
11. Grand Elect Perfect and Sublime Masons,

Conferred in Grand Lodge of Perfection.

15. Knight of the East or Sword,
16. Prince of Jerusalem,

Conferred in Councils of Princes of Jerusalem.

17. Knight of the East and West,
18. Perfect Prince Freemason of H.·. R.·. D.·. M.·., Knight of the Eagle and Pelican, under the title of Rose-Cross,

Conferred in Chapter of Rose-Cross.

19. Grand Pontiff.
20. Grand Master Advitam.
21. Patriarch Noachite, or Chevalier of Prussia.
22. Prince of Libanus.
23. Chief of the Tabernacle.
24. Prince of the Tabernacle.
25. Prince of Mercy.
26. Knight of the Brazen Serpent.
27. Commander of the Temple.
28. Knight of the Sun.
29. Patriarch of the Crusades, or Knight of St. Andrew.
30. Grand Elect Knight of K—H.·.
31. Grand Inspector Inquisitor Commander.

32. Sublime Prince of the Royal Secret, and Knight of the White and Black Eagle, S.·. P.·. R.·. S.·.

[The degrees from 19 to 32 inclusive, conferred in Consistories of Sub. P.·. R.·. S.·.]

33. Sovereign Inspector-General. [Conferred in Supreme Council.]

Article 15.

INSTITUTION OF THE BODIES.

Applications for Warrants or Charters for the institution of the Bodies of the Ancient and Accepted Rite in this jurisdiction shall be made to the Deputy of the District. If he approves of the application, it shall be sent, with his report, to the Supreme Council or Ill. Grand Secretary-General of H.·. E.·.

BY-LAWS, RULES, ETC.

Lodges of Perfection, Councils of Princes of Jerusalem, Chapters of Rose-Cross, and Consistories of Sovereign Princes of the Royal Secret, may form Rules and Regulations for their government, not inconsistent with the Constitutions, Ordinances, Rules, Laws, and Usages of the Order, and the Regulations adopted for their government by this Supreme Council.

DISSOLUTION OF BODIES.

If any Lodge of Perfection, Council of Prince of Jerusalem, Chapter of Rose-Cross, or Consistory of Sub. P.·. R.·. Secret, under this jurisdiction, be temporarily interdicted or dissolved, the officers thereof shall deposit their Dispensation or Charter, Manuscripts, Statutes, Rules, and Regulations, and all papers appertaining to the Body, with the Deputy of the District, or with this Supreme Council, that the same may be deposited in its archives for safe-keeping. All members of the Ancient and Accepted Rite, up to and including S.·. P.·. of R.·. S.·. 32d, shall be amenable to the several Bodies to which they belong.

EXPULSION OR SUSPENSION.

No expulsion or suspension, for unmasonic conduct, from

any of the Bodies of the Ancient and Accepted Rite, in this jurisdiction, shall be valid, unless approved by this Supreme Council. Such expulsion or suspension, when so approved, shall have full effect in every Lodge of P.·. C.·. of P.·. of Jerusalem, Chapter of Rose-Cross, and Consistory of Sub. P.·. R.·. Secret in this jurisdiction.

REGISTER OF INITIATION.

The Secretaries of the several Bodies under this jurisdiction shall keep a correct Register of all Initiations, specifying the time of admission, the age of candidate, place of birth, residence, occupation, religion, and date of his Oath of Fealty, copies of which shall annually be sent to the Secretary-General with the returns, together with a report of all deaths and removals for the year then past.

OATH OF FEALTY.

The presiding officer of the several Bodies under this jurisdiction, shall require of each and every candidate for admission to their respective Bodies, whether for the degrees or for membership, an Oath of Fealty to this Supreme Council, which Oath shall be annually sent up to the Secretary-General, with the returns for the past year.

DUES TO THE SUPREME COUNCIL.

Each of the Bodies of the Ancient and Accepted Rite under this jurisdiction shall annually remit, with its returns, to this Supreme Council, the following fees for conferring the degrees and dues for their respective Bodies :—

For each Consistory of Sub. P.·. R.·. Secret	$5
For each Candidate for the degree of K—H and Sub. P.·. R.·. S.·. 32d Degree	3
For each Chapter of Rose-Cross	3
For each Exaltation to the degree of Rose-Cross and Knight of the Eagle and Pelican	2
For each Council of Princes of Jerusalem	3
For each Candidate created Prince of Jerusalem	2

For each Lodge of Perfection..... $5
For each Initiate into Ineffable Masonry 2

FEES FOR CHARTERS.

There shall be paid into the Treasury of this Supreme Council for Charters:

For Grand Lodge of Perfection..... $50
For Council of Princes of Jerusalem..... 25
For Chapter of Rose-Cross of H.·. R.·. D.·. M.·. 25
For Consistory of Sub. P.·. R.·. S.·., 32d Degree 50

Which shall be paid on application for dispensation.

MINIMUM RATES.*

The minimum rate of fees for conferring the degrees by the Bodies of the Ancient and Accepted Rite, under this jurisdiction, shall be as follows, viz.:—

For the Degrees of Ineffable Masonry in Lodge of Perfection $15
For the Degrees of Council of Princes of Jerusalem..... 10
For the Degrees of Chapter of Rose-Cross of H.·. R.·. D.·. M.·. 15
For the Degrees in Consistory of Sub. P.·. R.·. Secret, 32d 25

Total $65

DIPLOMAS AND CERTIFICATES.

All Charters, Letters Patent, Diplomas, and Certificates for Membership of the Ancient and Accepted Rite in this jurisdiction shall also emanate from this Supreme Council. All Charters, Diplomas, and Letters Patent shall be upon parchment, and shall be prepared and sealed by the Secretary-General, the charges for which shall be as follows:—

For Charters, as above, out of which shall be retained or paid to the Secretary-General his fee of $10.
For Diplomas, $2 each, out of which $1 shall be retained as above.
For Letters Patent, $2 each, $1 each to be retained as above.

* These rates were adopted by the Supreme Council as an experiment only, and were not designed to be the permanent minimum rates.

Said Certificates are also to emanate from the Supreme Council, and will be furnished to the several Bodies on application to the Deputy for the District, or to the Secretary-General of the H.·. E.·. upon payment of the fee therefor.

No Brother of the Rite in this jurisdiction, visiting a Lodge of Perfection, Council of Princes of Jerusalem, Chapter of Rose-Cross, or Consistory of Sub. P.·. R.·. Secret, 32d Degree, shall be admitted, unless producing such Certificate or Diploma of Membership. It shall be the duty of the presiding officer of the several Bodies to present such Certificate to every Candidate at his initiation in Lodge, Council, Chapter, or Consistory. All applications for Diplomas or Certificates must be made directly to the Secretary-General of the H.·. E.·.

CORRESPONDENCE.

No Lodge, Council, Chapter, or Consistory of Sub. P.·. R.·. Secret, under this jurisdiction, shall correspond, form any alliance, or hold any intercourse with any Lodge of Perfection, Council of Prince of Jerusalem, Council of Rose-Cross, or Consistory of Sublime Princes of the Royal Secret, nor with any Masonic Body whatever, whether foreign or domestic, which, under any denomination, professes to cultivate any of the degrees of the Ancient and Accepted Scottish Rite, and which is deemed to be irregular or spurious by the Supreme Council.

SPURIOUS AND IRREGULAR.

If any Grand Elect Perfect and Sublime Mason, Prince of Jerusalem, Perfect Prince Freemason of H.·. R.·. D.·. M.·., or Knight of K.·. H.·., and Sublime Prince of the Royal Secret, residing within this jurisdiction, shall be present at or assist in giving any of the Ineffable Sublime and superior degrees and orders of the "Ancient and Accepted Scottish Rite," in a clandestine or irregular manner, or in a manner not authorized by, or contrary to, the Statutes, Rules, and Regulations of this Supreme Council, or the Constitutions of Ancient Free and Accepted Masonry, he shall be suspended or expelled from all the privileges of the Order. And every member of the Ancient

and Accepted Rite, in and under this jurisdiction, who shall come to a knowledge of such illegal proceedings, shall immediately give information of the same to the Lodge, Council, Chapter, or Consistory to which he may belong, or to the Deputy of the District, under penalty of suspension or expulsion, that the honor, dignity, and rights of our Illustrious Order may be fully maintained, and the degrees of the Ancient and Accepted Rite be preserved in their purity and integrity.

REPRESENTATIVES.

Each Lodge of Perfection, Council of Princes of Jerusalem, Chapter of Rose-Cross, and Consistory of Sublime Princes R.·. S.·., in this jurisdiction, may send three delegates (who shall be Sublime Princes of the Royal Secret), to meet in Grand Council of deliberation in the Sovereign Grand Consistory of Sublime Princes of the Royal Secret, at the Annual and other Grand Convocations of this Supreme Council, at its Grand East.

NOTICE ON APPLICATION FOR DEGREES.

Due notice shall be given to all the members, if practicable, of the application for degrees in the Lodges, Councils, Chapters, and Consistories of Sublime Princes of the Royal Secret, at least five days prior to action thereon.

RITUAL.

The Ritual of the Degrees of the "Ancient and Accepted Rite," collated from the Archives and arranged for the Work of the Bodies of this jurisdiction, by the Ill. Past Grand Commander J. J. J. Gourgas, Past Grand Commander Giles F. Yates, and Past Grand Master of Ceremonies K. H. Van Rensselaer, a copy of which is deposited in the Archives of this Supreme Council, be and is hereby ordered and decreed as the work for all Lodges of Perfection, Councils of Princes of Jerusalem, Chapters of Rose-Cross, and Consistories of Sublime Princes of the Royal Secret of this jurisdiction.

DISPENSATION, SIX MONTHS.

No Charter shall be issued by this Supreme Council until the Body applying for it shall have been at work at least six months under dispensation, and given satisfactory evidence to the Deputy of the District of their ability to fit up their Hall for work and fully illustrate the Degrees.

APPEAL.

A member of any of the Bodies, under this jurisdiction, may appeal from the action of a Body of which he is a member to this Supreme Council, in all cases of expulsion or suspension for unmasonic conduct.

PERSONAL CONDUCT.

A member of the Ancient and Accepted Rite, residing or abiding for a time within the jurisdiction of a Lodge of Perfection, Council of Princes of Jerusalem, Chapter of Rose-Cross, or Consistory of Sublime Princes of the Royal Secret, shall be amenable to the same, and shall walk and demean himself as one worthy of the Order, that he may not disgrace himself and bring dishonor on the grade to which he belongs.

SECRECY ON APPLICATION FOR DEGREES.

No member of a Lodge of P.·., C.·. of Princes of Jerusalem, Chapter of Rose-Cross, or Consistory of Sub. P.·. of R.·. S.·., shall give the least information to any person, not a member of such Body, in regard to the application for degrees, nor communicate the postponement of the question, or the rejection of the applicant.

Candidates for any of the degrees conferred by authority of this Supreme Council shall apply to the Lodge, Council, Chapter, or Consistory, as the case may be, nearest their respective places of residence, and shall not be initiated elsewhere, without the consent of such Lodge, Council, Chapter, or Consistory, except as herein otherwise provided for.

PROCESSIONS.

In all public and other processions of the Rite, the Supreme

Council shall take rank on the right, headed by the Ill. Grand Marshal and Standard-Bearer, in full dress, with the Standard of the Order, and shall receive all the honors, privileges, and rights appertaining to its high grade.

In the absence of the Supreme Council, the Sov. Inspectors-General of 33d Degree shall in like manner take the right of all processions.

PATENTS.

Each Inspector-General Deputy, and each officer and active member of the Supreme Council, shall have a Patent of Dignity, in which shall be specified his powers and the duties required of him, to which the great Seal of the Order shall be attached.

SOVEREIGN INSPECTORS-GENERAL.

1. A Sovereign Inspector-General of the 33d and last degree shall have the privilege of entering and of being covered in all Bodies opened in any of the degrees of the "Ancient and Accepted Scottish Rite," and of speaking without rising from his seat, and also of addressing the chair without first asking permission.

2. When a Sovereign Inspector-General of the 33d is announced at the door of any Body, in any of the degrees of the Ancient and Accepted Rite, he shall be received under the Arch of Steel, with the high honors of his grade, and conducted to the East. The President, or presiding officer of the Body, if not an Inspector-General and of equal rank, shall resign his station to the visiting Inspector, with whom it shall be optional to accept it or not.

3. A Sovereign Inspector-General of the 33d, upon visiting any of the Bodies of the Ancient and Accepted Rite, as such, shall wear the insignia of his high grade, and, if not presiding in the East, shall be seated on the right hand of the presiding officer.

4. A Sovereign Inspector-General may enter and retire from any of the Bodies of the Ancient and Accepted Rite, at pleasure. He shall be exempt from answering any questions, or observing

any rules, in the opening and closing of the Bodies he may visit.

ARTICLE 16.

The foregoing Statutes and Regulations, and the Constitutions of 1762 and 1786, so far as the same are unaltered hereby, shall henceforth be the law of the Ancient and Accepted Scottish Rite in the Northern Jurisdiction of the United States.

REGULATIONS FOR CONSISTORIES OF SUB. PRINCES OF THE ROYAL SECRET.

INSTITUTION OF CONSISTORIES.

No Consistory of the Sublime Princes of the Royal Secret shall be instituted within this jurisdiction, unless upon the application of at least five Princes of the Royal Secret, they being active members of the Bodies of the "Ancient and Accepted Rite," and the application be approved by the Deputy of the District.

DEGREES.

The Consistory of Sublime Princes of the Royal Secret shall have full right and power in this jurisdiction over the following Degrees and Orders of the "Ancient and Accepted Rite," to wit:—The 19th, Grand Pontiff; 20th, Grand Master Advitam; 21st, Patriarch Noachite; 22d, Prince of Libanus; 23d, Chief of the Tabernacle; 24th, Prince of the Tabernacle; 25th, Prince of Mercy; 26th, Knight of the Brazen Serpent; 27th, Commander of the Temple; 28th, Knight of the Sun; 29th, Patriarch of the Crusades; 30th, Elected Knight of K—H.; 31st, Grand Insp.-Inquisitor Commander, or Order of Five Brethren; 32d, Sublime Prince of the Royal Secret, and Knight of the White and Black Eagle; but the salutary constitutional regulations respecting the 30th, 31st, and 32d degrees shall be strictly enforced, and these degrees shall, under no circum-

stances whatever, be conferred by any private Consistory, unless by special dispensation from the Sovereign Grand Commander, the District Deputy of the Supreme Council, or three Sovereign Inspectors-General of the 33d Degree, first had and obtained.

OFFICERS OF CONSISTORY.

The elective officers of a Consistory of Sublime Princes of the Royal Secret shall be nine in number, and, in accordance with ancient usage, shall take rank as follows:—

1. Ill. Sovereign Commander-in-Chief.
2. Ill. Lieutenant-Commander.
3. Second Ill. Lieutenant-Commander.
4. Valiant Minister of State.
5. Valiant Grand Chancellor.
6. Valiant Grand Secretary, Keeper of the Seals.
7. Valiant Grand Treasurer.
8. Valiant Grand Master Architect.
9. Valiant Grand Engineer.

On every election night, or oftener, in case of vacancy by death or otherwise, the Ill. Commander-in-Chief shall appoint, or the Consistory elect, in usual manner, a Grand Master of Ceremonies, a Grand Captain of the Guard, a Standard-Bearer, Sentinel, and Guard.

ELECTION DAY.

The Ancient Constitutions of the Order require the election of officers to take place at the Triennial Meeting of the Consistory on St. John's Day. It is therefore ordered that the election of the officers of all the Consistories under this jurisdiction shall be held once in three years, on the 27th of December. If, from any cause, the day shall pass without an election being held, the Most Puissant Grand Commander of this Supreme Council, or the Deputy for the District, may order an election for the ensuing three years. A written or printed notice of the time of election shall be given to all the members of the Consistory within this jurisdiction, at least five days

prior thereto. The officers shall be elected by a majority of the votes of the members present.

VACANCIES, HOW FILLED.

If a vacancy in any of the elective offices shall occur, by death or otherwise, at any time previous to the Triennial Meeting, a nomination for the vacant office shall be made, and an election take place at a stated meeting of the Consistory, upon the Secretary's giving the members the usual notice; except when there is a vacancy in the office of Commander-in-Chief, in which case the First Lieutenant-Commander shall succeed to his command, be invested with his title, and be possessed of all his powers and prerogatives, until the next Triennial Meeting.

ELIGIBLE TO OFFICE.

No Prince shall be eligible to any office, elective or appointed, in any Consistory, unless he is an active member of the same.

DUTY OF COMMANDER-IN-CHIEF.

It shall be the duty of the Commander-in-Chief to preside at all meetings of his Consistory; to appoint Committees and Representatives, and shall, *ex officio*, be Chairman of all Committees. He shall discharge all the duties which are prescribed by the Ancient Constitutions, Laws, and Regulations, and the Ritual and Usages, of the Order.

DUTIES OF LIEUTENANTS-COMMANDER.

In case of the absence of the Commander-in-Chief at any meeting of the Consistory, the First Lieutenant-Commander shall preside, and, in his absence, the Second Lieutenant-Commander shall take the chair.

RULES AND REGULATIONS.

Each Consistory under this jurisdiction shall make such Rules and Regulations for the government of the same as may be required; provided they do not interfere or conflict with the Decrees, Rules, and Regulations of this Supreme Council

for the Government of the Bodies of the "Ancient and Accepted Scottish Rite," and with the Constitutions and Usages of the Order.

All such Rules and Regulations must be approved by this Supreme Council.

STATED MEETINGS.

Each Consistory of Sublime Princes of the Royal Secret under this jurisdiction shall assemble at regular Stated Meetings, at least four times in each year, and at such other times as they may deem expedient.

SPECIAL MEETINGS.

Special Meetings may be called by the Commander-in-Chief, at any time he may deem necessary, and, in his absence, by the Lieutenant-Commander. Notice of such meetings shall be given to the members at least five days prior thereto.

NOTICE BY GRAND SECRETARY.

The Grand Secretary shall give notice to all the members of the Consistory at least five days before all stated or special meetings.

QUORUM FOR BUSINESS.

Five active members of the Consistory shall constitute a quorum for the transaction of business, provided the Commander-in-Chief, or one of the Lieutenant-Commanders, be present.

RETURNS.

Each Consistory shall make a return of its initiates and the election of its officers on or before the third Wednesday of May, annually.

OBJECTIONS TO CANDIDATE.

Any member of a Consistory of Sublime Princes of the Royal Secret, having objections to the applicant, and unwilling by his vote to disturb its harmony, may communicate his objec-

tions to the Commander-in-Chief, who will cause due respect and attention to be paid to the same.

SUSPENSION AND EXPULSION, ETC.

A Consistory of Sublime Princes of the Royal Secret shall have full power and authority to hear and determine all matters of difference between its members; to punish by reprimand, suspension, or expulsion, with the concurrence of two-thirds of the members present. Any Prince aggrieved by such action may appeal, in writing, to this Supreme Council for such redress as his case may require.

SOJOURNERS.

A Prince of the Royal Secret, residing or abiding for a time within the jurisdiction of a Consistory, shall be amenable to the same (see Ritual), and shall regulate his conduct and walk by truth and justice, and live agreeably to the Laws, Rules, and Regulations of the Order, and demean himself so that no part of his life or conduct may disgrace the Order or bring discredit upon himself.

QUALIFICATIONS FOR THE GRADE.

Forasmuch as Religion is a worship necessarily due to the Supreme Grand Architect of the Universe, no person shall be initiated into the Sacred Mysteries of the degrees of Knight of K.·. H.·. and Sub. P.·. R.·. S.·., who fails to profess his belief in the Holy Bible and the religious truths and principles therein inculcated, nor unless he is of free parents, conducts himself well, and is under the tongue of good report, and has as such been admitted to all the preceding degrees of Masonry, nor unless he has at all times given proof of his obedience, zeal, fervor, and constancy, and that all this is certified by three Knight Prince Masons of the White and Black Eagle.

REGULATIONS FOR THE GOVERNMENT OF CHAPTERS OF ROSE-CROSS DE H-R-D-M.

ORGANIZATION.

For the organization of a Chapter of Rose-Cross of H-R-D-M., Knights of the Eagle and Pelican, at least five Brethren, Knights of the E.·. and W.·. and Perfect Prince Freemasons of H-R-D-M., being active members of a Council of Princes of Jerusalem, must petition this Supreme Council, said petition being approved by the Deputy of the District.

OFFICERS.

The elective officers shall take rank and title as follows:—

1. Most Wise and Perfect Master.
2. Most Excellent and Perfect Knight Senior Warden.
3. Most Excellent and Perfect Knight Junior Warden.
4. Respectable and Perfect Knight Treasurer.
5. Respectable and Perfect Knight Secretary.
6. Respectable and Perfect Knight Master of Ceremonies.
7. Respectable and Perfect Knight Captain of the Guard.

The Most Worshipful shall select a Brother to act as Tyler.

ELECTION.

The officers shall be elected annually, on Holy Thursday and be installed before entering on the duties of their office. Should the Chapter fail of an election on the above day, the present officers shall continue, unless the M.·. P.·. of the Supreme Council, or the District Deputy, shall order an election.

QUORUM.

A Chapter of the Rose-Cross cannot assemble for the transaction of business, unless there be present at least five members of the grade, including the M.·. W.·. and P.·. Master, or, in his absence, the M.·. E.·. Senior or Junior Warden.

CONSTITUTIONAL MEETINGS.

Chapters of Rose-Cross must assemble on the Constitutional days of the Order, namely, on the Thursday before Easter, Easter Day, Pentecost, All Saints', and Christmas Day. They may also assemble on the two St. John's Days, and at such other times as may be found necessary.

SPECIAL MEETINGS.

Special Meetings may be called by the M.·. W.·. and P.·. Master, or, in his absence, by the Senior Warden, and, in his absence, by the Junior Warden.

NOTICE OF MEETINGS.

The Secretary shall give written or printed notice of all Constitutional, Stated, and Special Meetings.

FEASTS.

Each Chapter of Rose-Cross in this jurisdiction shall observe the "Grand Feast Days of Strict Observance," namely, Holy Thursday and Christmas, which cannot be dispensed with. The Brethren may also celebrate Pentecost, All Saints', and St. John's Days.

MEMBERSHIP.

By the Ancient Constitutions of the Order, a Chapter of Rose-Cross cannot consist of more than thirty-three active members. Honorary members may be admitted at the pleasure of the Chapter.

RETURNS.

Each Chapter shall make an Annual Return of the Election of its Officers, the Initiation of Candidates, and Reception of Members, to the Supreme Council, on or before the third Wednesday of May.

SUSPENSIONS AND EXPULSIONS.

Every Chapter of Rose-Cross under this jurisdiction shall have power to hear and determine all differences between its

members, and to punish, by reprimand, suspension, or expulsion, two-thirds of the members present voting therefor.

APPLICATIONS FOR DEGREES.

All applications for the degrees of Knight of the East and West, and Prince of Rose-Cross, must be in writing, with the fee for the degrees accompanying the same, and shall be recommended by at least two Perfect Prince Freemasons.

QUALIFICATIONS.

The applicant shall be a member of a Council of Princes of Jerusalem under this jurisdiction, and shall agree to conform to the Rules and Regulations of the Order.

NOTICE.

Notice shall be given to the members of the Chapter, if within this jurisdiction, at least five days prior to action on such application, unless by special Dispensation from the Most Puissant Sovereign Grand Commander, or the Deputy of the District.

UNANIMOUS VOTE FOR INITIATION AND MEMBERSHIP.

No Brother shall be initiated to the grade of Knight of the East and West and Rose-Cross of H.·. R.·. D.·. M.·., or admitted a member of the Chapter, without the unanimous consent of all the members present.

CHARACTERISTICS.

In accordance with the Ancient Regulations, every Knight Prince of the Rose-Cross is under obligation to select his private characteristic, and have the same recorded in the archives of his Chapter. He must add to his signature to all Masonic papers and documents the character of his official grade, and to all papers relating to his Chapter his private characteristic, in addition thereto.

PRIVILEGES.

Princes of Rose-Cross and Knights of the Eagle and Pelican

have the privilege and prerogative to hold the Mallet in any Lodge or Council of the Ancient and Accepted Rite they may visit, providing the Presiding Officer of the same is not of equal or higher rank and degree. If that honor is not tendered to them, they must take the lowest seat in the Body, in token of their humility.

Princes of the Rose-Cross visiting a Lodge, Council, or Chapter, as such, must be fully decorated with the insignia of the grade.

SICKNESS.

If a Knight Prince of Rose-Cross fall sick, it shall be the duty of all the Princes to visit him, and see that he is taken care of and well provided with all things needful.

DEATH.

If he dies, all the Knight Princes are obliged to attend his funeral, with the Insignia of the Order. The Brother Prince of Rose-Cross must be buried with the Order and Jewel of the grade on his breast.

DUELS.

Princes of the Rose-Cross shall not engage in mortal combat with each other, under pain of the most severe penalties.

DUTY.

Prince Masons of Rose-Cross are bound in honor and duty to reverence their God, and defend their country and government to the last drop of their blood.

A Knight Prince of Rose-Cross cannot absent himself from the Stated Meetings of his Chapter, when notified, except in cases of sickness, without first obtaining permission from the Most W.·. and P.·. Master.

FORMATION OF STATE GRAND COUNCIL OF PRINCES OF JERUSALEM.

FORMATION.

Whenever there shall be three or more Councils of Princes of Jerusalem under Charter, and legally constituted by this Supreme Council, in any State or Territory in this jurisdiction, a State Grand Council of Princes of Jerusalem may be formed, upon the approval of the Deputy of the District, and by the approbation of the Most Puissant Grand Commander or Supreme Council.

HOW FORMED.

For the purpose of forming a Grand Council of Princes of Jerusalem, three delegates, being Princes of Jerusalem, from each Grand Lodge of P.·., and three from each Council of Princes of Jerusalem in the State or Territory, shall assemble together, and form themselves into a Grand Council for the State or Territory in which they are located. Being thus formed, they shall petition the Supreme Council of Sovereign Inspectors-General of 33d of the jurisdiction for a Charter, with powers to open and hold such State Grand Council of Princes of Jerusalem, with such powers, hereafter to be specified, as may be deemed for the good of the Rite.

RULES AND REGULATIONS FOR COUNCILS OF PRINCES OF JERUSALEM.

INSTITUTION OF COUNCILS.

A Charter or Dispensation may be granted for the formation of a Council of Princes of Jerusalem, upon the application of five Knights of the East and Princes of Jerusalem, they being active members of a Grand Lodge of Perfection, and their petition being approved by the Deputy of the District.

OFFICERS AND RANK.

The officers of a Council of Princes of Jerusalem shall, in conformity with ancient usage, be styled and take rank as follows:—

1. Most Equitable Sovereign Prince Grand Master.
2. The Grand High Priest, Substitute Deputy.
3. Most Enlightened Senior Grand Warden.
4. Most Enlightened Junior Grand Warden.
5. Valorous Grand Keeper of the Seals and Archives.
6. Valorous Grand Treasurer.
7. Valorous Grand Master of Ceremonies.
8. Valorous Grand Master of Entrances.
9. Grand Tyler.

ELECTION OF OFFICERS.

The officers of a Council of Princes of Jerusalem shall be elected annually, at the Regular Meeting, on the 20th day of the month Tebet (answering to December), and installed into office on the 23d day of the month Adar thereafter (answering to February). If, from any cause, the election of officers should not take place at the Constitutional time, the officers of the past year may hold over. The M.·. P.·. Grand Commander, or the Deputy of the District, may issue an order for an election of officers, if deemed advisable.

QUORUM FOR BUSINESS.

Five members may open a Council of Princes of Jerusalem for the transaction of business, provided the Most Equitable Sovereign P.·. Grand Master, the Grand High-Priest, or either of the Wardens, may be present.

CONSTITUTIONAL MEETINGS.

Councils of Princes of Jerusalem shall assemble at least four times in each year, on the 23d day of the month Adar, the 20th day of the month Tebet, and on the equinoctial days in the months of March and September.

FEAST DAYS.

The Grand Feast Days of Princes of Jerusalem shall be on the 23d of the month Adar, and the 20th day of the month Tebet.

SPECIAL MEETINGS.

Special Meetings of Council of Princes of Jerusalem may be called at any time, by the Most Equitable Sovereign P.·. Grand Master, and, in his absence, by the Grand High-Priest, his Deputy, upon giving due notice to all the members.

EXPULSION AND SUSPENSION.

In all cases of expulsion or suspension for unmasonic conduct, a vote of two-thirds of the Princes shall be required.

PARTY SPIRIT, ETC., FORBIDDEN.

All party spirit and cabal in a Council of Princes of Jerusalem is expressly forbidden, also the soliciting of votes at an election of officers, under the pain of expulsion from the Council.

CHALLENGES.

A Prince giving another Prince a challenge shall be excluded forever from all Councils under this jurisdiction.

HONORS, ETC.

A Prince of Jerusalem, visiting a Lodge of Perfection, as such, shall present himself clothed in the dress and attributes of the grade, and shall be received with the honors due to his station.

RULES FOR PRINCES.

Princes are strictly to observe the rule enforcing justice and good order. Their conduct in life must be irreproachable; and, if guilty of any immoral conduct, or if in any way they disobey the Decrees, Rules, and Regulations of the Order, they shall be reprimanded, suspended, or expelled.

RETURNS.

Each Council of Princes of Jerusalem shall make a Return

of its Initiates and the Election of its Officers, &c., as constitutionally provided, on or before the third Wednesday of May annually.

DEGREES.

Councils of Princes of Jerusalem shall have control and jurisdiction over the degrees of Knight of East or Sword, and Princes of Jerusalem, and the degrees of Royal and Select Master of 27 and other detached degrees, which have been from time immemorial attached and vested in Lodge of Perfection and Council of Princes of Jerusalem.

Council of Princes of Jerusalem may, by permission of and under the direction of the Supreme Council, authorize and empower the formation of Councils of Royal and Select Master to be attached to Lodge of Perfection, and may confer the degrees on Worthy Grand Elect Perfect and Sublime Masons.

APPLICATION FOR DEGREES.

Letters of application from Grand Elect Perfect and Sublime Masons, for the degrees of Knight of the East and Prince of Jerusalem, shall be accompanied by a Certificate from the Secretary of the Lodge of Perfection to which he belongs, that he is a member in good standing, and shall enclose the required fee for the elevation to those grades.

MEMBERSHIP.

No Prince can be a member of a Council of Princes of Jerusalem, who is not a member in good standing of a Lodge of Perfection under this jurisdiction, and shall have taken the Oath of Fealty to this Supreme Council.

RANK.

The degree of Knight of the East and Prince of Jerusalem does not give the recipient of that degree rank in a Lodge of Perfection, or Council of Princes of Jerusalem. By the present established usage of the Craft, he must be elected and installed into office, and fully established as such, to be entitled to rank.

OFFICIAL DEGREE.

The first five officers of a Lodge of Perfection and Council of Princes of Jerusalem, before they can be legally installed into their respective offices, must receive the official degree of Prince of Jerusalem, in a legally qualified Council. Before they shall receive the degree, they shall produce a Certificate from the Grand Secretary of the Lodge or Council of their election to office, in the following form, &c. :—A. B., son of B. C., has been regularly elected T.·. P.·. Grand Master of ——— Lodge of Perfection, or Council of Princes of Jerusalem. The Grand Council of Princes of Jerusalem shall not receive more than five dollars for such official degree, nor shall it be conferred on more than the first five officers of the Lodge of Perfection or Council of Princes of Jerusalem. Where there is no State Grand Council of Princes of Jerusalem established, it may be conferred by those of the grade in a Council of Princes of Jerusalem.

RULES AND REGULATIONS FOR GRAND LODGE OF PERFECTION.

INSTITUTION OF LODGES.

A Charter or Dispensation may be granted for constituting a Grand Lodge of Perfection, upon the application of at least six active worthy Grand Elect Perfect and Sublime Masons, five of whom must have taken the degrees of Knight of the East and Prince of Jerusalem, in a just and constitutional manner, such application being approved by the Deputy of the District in which it is desired the Lodge shall be located.

OFFICERS AND RANK.

The officers of a Lodge of Perfection shall, in conformity with the most ancient usage, take name and rank as follows:—

1. Thrice Potent Grand Master.
2. Hiram of Tyre, Deputy Grand Master.

3. Venerable Senior Grand Warden.
4. Venerable Junior Grand Warden.
5. Grand Keeper of the Seals.
6. Grand Treasurer.
7. Grand Secretary.
8. Grand Orator.
9. Grand Master of Ceremonies.
10. Grand Captain of the Guard.

The Thrice Potent Master shall, at each election, appoint a Grand Hospitable Brother, and one or two Grand Tylers.

OPENING OF LODGE OF PERFECTION.

Five members of Princes of Jerusalem may open a Grand Lodge of Perfection, and proceed to the transaction of business, provided there shall be present the Thrice Potent, his Deputy, or either of the Venerable Wardens.

SPECIAL MEETINGS.

The Thrice Potent, and, in his absence, his Deputy, may call Special Meetings of his Lodge, by giving the members due notice of the same.

ELIGIBLE TO THE DEGREES.

Free and Accepted Active Worthy Master Masons, and none others, shall be eligible to initiation into Ineffable Masonry, provided they are at the time officers or active members of a regular Symbolic Lodge of Master Masons.

ELECTION OF OFFICERS.

The election of officers shall take place on the 3d day of the month Adar, the memorable day of the year 2995 (answering to the month of February), and be installed as soon after as practicable. If, from any cause, the time shall pass without an election, the officers of the past year shall perform the duties, or the Most Puissant Grand Commander of the Supreme Council, or the Deputy for the District, may order a meeting for such election.

RETURNS.

Each Lodge shall make the Constitutional Return of its Initiates and the Election of its Officers, &c., to the Supreme Council, on or before the third Wednesday in May, annually.

FEASTS AND FESTIVALS.

Lodges of Perfection shall every year celebrate the Anniversary of the Building of the First Temple of the Grand Architect of the Universe, in the month Zif or Tisri (answering to the 5th day of October), and shall also observe the 5th day of the month Ab (July), in memory of the Dedication.

FUNERALS.

On the death of a Brother of the degree of Perfect Master, all the Brethren of the Rite must attend and assist in the funeral ceremonies. The Lodge should be opened in the Perfect Master's Degree, and the ceremonies of that degree observed for the occasion. A Lodge of Sorrow may also be opened, and an Elegy pronounced by the Grand Orator.

SECRECY IN LODGE MATTERS.

Secrecy in reference to our mysteries, as well as the transactions of the Lodge, being an indispensable obligation, the Thrice Puissant Grand Master shall, before closing his Lodge, remind the Brethren of their duty in this particular, and enforce the observance of it in the usual manner.

STATED MEETINGS.

Lodges of Perfection shall assemble at the Hall for instruction, or work, at least four times in each year, in addition to the day of the election of their officers.

It shall be the duty of every Grand Lodge of Perfection in this jurisdiction to hold itself under the superintendence of the Supreme Council, and make its Annual Returns thereto, unless in a State or Territory where a State Grand Council of Princes of Jerusalem has been legally established, to whom, in such case, it shall make its Report and Returns.

RULES AND REGULATIONS.

It shall be competent for any Grand Lodge of Grand E.·. P.·. and Sublime Masons to make such Laws, Rules, and Regulations for its government, not inconsistent with the Constitution of the Order and Regulations of the Supreme Council, as it may deem requisite or expedient.

TRIALS.

It shall have the power to try its members for violations of its Regulations and those of the Order, or for any unmasonic conduct, and inflict the penalties of reprimand, suspension, or expulsion: nevertheless there shall be right of appeal to the Supreme Council for final action.

OF SOJOURNERS.

All Grand Elect Perfect and Sublime Masons residing or being for a time within the jurisdiction of a Grand Lodge of such, shall be held amenable to its Rules and Regulations, and may be tried for breach of constitutional obligations.

ELIGIBILITY.

All Worthy Active Master Masons, being members in good standing of a Symbolic Lodge, shall, upon presenting a certificate to that effect from the Secretary thereof, be eligible to the degrees conferred in Grand Lodge of Perfection. Applications for degrees shall be accompanied by the recommendation of three Grand Elect Perfect and Sublime Master Masons, in good standing, and the required fee for the degrees.

Ceremonies and Charges

UPON

CONSTITUTING A GRAND LODGE OF PERFECTION AND INSTALLING ITS OFFICERS.

(The Brethren being assembled in an appropriate Hall or in the Lodge-room, the M.·. I.·. Deputy of the District, or his legal representative, rises and says:—)

Brethren of Grand Lodge of Perfection, do you still remain satisfied with the Officers whom you have chosen to govern your Lodge and conduct its work?

(The Brethren applaud, and respond * * * * * * * * * *)

(The T.·. P.·. G.·. M.·. and Officers elect, being in waiting, are conducted into the Hall and presented to the M.·. I.·. Deputy, by whom they are severally installed, with the following ceremonies.—)

Ceremonies at A.·.

* * * * * * * *

(Chant, ante pp. 75–77.)

G.·. M.·.—Most Illustrious Deputy,—I have the honor of presenting to you my venerable and sublime Brother to be installed T.·. P.·. G.·. M.·. of this G.·. L.·. of P.·. I find him well skilled in Ineffable Masonry, and observant of all the duties of a G.·. E.·. P.·. and S.·. M.·.; and I doubt not but that he will faithfully discharge the duties of his office.

M.·. I.·. Deputy.—My S.·. and V.·. Brother,—You have been elected T.·. P.·. G.·. M.·. of this Grand Lodge of Perfection. The rank you have attained in the Sublime mysteries, and your past services in this Lodge, are a sure guaranty that you are

well versed in all matters pertaining to the Craft and the duties that will devolve upon you as its head. But previous to your investiture it will be necessary for you to give your assent to the following questions, viz. :—

1. Do you promise, in the presence of the G.·. M.·. of Heaven and Earth, and your Brethren about you assembled, to fulfil the duties of the office of T.·. P.·. G.·. M.·. of this G.·. L.·. of P.·. to the best of your ability?

(*Ans.*—I promise.)

NOTE.—When the Installation Services are in public, the first part of the C.·. should be previously performed in the Lodge-room.

2. Do you promise to observe, and, as far as in your power, to act and walk in accordance with the duties which should characterize a G.·. E.·. P.·. and S.·. M.·.; to fly from vice and shun every evil that would degrade the high station to which you have now attained?

(*Ans.*—I promise.)

3. Do you promise to govern your Lodge with equity and justice, and, as far as in your power, to increase its prosperity and contribute to the happiness of your Brethren?

(*Ans.*—I promise.)

4. Do you promise that you will not confer the Ineffable and Sublime Degrees of Ancient Craft Masonry upon any one not duly qualified to receive them, nor upon one whose life and character you disapprove?

(*Ans.*—I promise.)

5. Do you promise to observe and maintain, as far as lies in your power, the By-Laws, Rules, and Regulations of the Supreme Council of S.·. G.·. I.·. G.·. 33d of this jurisdiction for the Government of Lodges of Perfection, together with the Ancient Constitutions of the Order, so far as they may come to your knowledge?

(*Ans.*—I promise.)

6. Do you promise that you will not acknowledge, nor have Masonic intercourse with, any Lodge of Perfection which does

not work under the authority of a legal Charter or Warrant of dispensation?

(*Ans.*—I promise.)

7. Do you promise to bind your successors in office to the performance of the foregoing rules and regulations?

(*Ans.*—I promise.)

My Brother,—Believing that you will faithfully execute the promises you have now made, I with pleasure invest you with the jewel of your office, the Crowned Compass, with a sun in its centre.

The Crown on your jewel denotes the royal station you occupy; the extended compasses, the extensive knowledge of the G.·. E.·. The sun in its centre is to remind you that, as the sun by its vivifying rays imparts life and vigor to all within its circle, so should you, my Brother, in your daily walk and in the performance of the duties of your high station, impart the genial influence of light and knowledge to your Lodge and to the Fraternity in general.

In token of the authority you are to exercise over your Brethren, I now present you with this Royal Sceptre. But, my Brother, in your exalted station, forget not the ancient injunction, "If thou be made master, lift not thyself up, but be among the brethren as one of them; take diligent care for them; and when thou hast done thy duty, sit thee down, that thou mayest be merry with them, and receive a crown for thy good behavior."

You are now presented with the Charter (or Warrant), under which you are authorized to open and hold a Grand Lodge of Perfection, together with the rules and regulations of the Supreme Council for the government of L.·. of P.·., and the By-Laws of your Lodge.

I also give in your special charge the Holy Bible, the great light in every degree of Masonry, and the golden Delta, which is an emblem of the incomprehensible Jehovah, our Adonai.

I now have the pleasure of investing you with the Royal Robe of S.·., our Ancient G.·. M.·., and crown you with his Crown. The colors of your vestment and robe are emblematic

of three jewels of inestimable value, viz., wisdom, strength, and fidelity: wisdom, which is the fear of the Lord and the practice of virtue; strength, which is love, the cement of souls, and the bond of perfection; fidelity in the discharge of all your duties as a man and as a Mason.

To you is committed the superintendence and government of the Brethren of your Lodge. Let the illustrious example of the most wise and powerful of kings, whom you represent, be constantly before you, and, when called away from your work on earth, may you be admitted to the S.·. V.·. of Heaven, where the Lord our Adonai shall preside, and there ever contemplate the pillar of beauty and enjoy eternal happiness.

Grand Marshal.—M.·. Ill. Deputy,—I have the pleasure of presenting to you for installation Brother , D.·. T.·. P.·. G.·. M.·. Elect of this G.·. L.·.

M.·. I.·. Deputy.—My V.·. and S.·. Brother,—You have been elected Deputy T.·. P.·. G.·. M.·. of this G.·. L.·. of P.·., and I with pleasure invest you with the insignia of your office (the crowned Compasses, with a moon in its centre).

The Crown and extended Compasses denote the dignity of your station and the extensive knowledge of the G.·. E.·. And as the mild rays of the moon govern the night, so may you, my Brother, in the absence of the T.·. P.·. G.·. M.·., fulfil the duties of his station, and receive the same reward for your labors. As the representative of H.·. K.·. T.·., I invest you with his Royal Robes and decorate you with his Crown.

The colors of your robe and vestment denote zeal, fidelity, and wisdom, and are to remind you that you should blend wisdom and zeal in your Masonic duties, fidelity and friendship to your brethren, and love to all mankind.

Grand Marshal.—M.·. I.·. Deputy,—I have the pleasure of presenting to you for installation Brother , V.·. S.·. G.·. W.·. Elect of this G.·. L.·.

M.·. I.·. Deputy.—My Ven. Brother,—You have been elected S.·. G.·. W.·. of this G.·. L.·. of P.·., and I with pleasure in-

vest you with the badge of your office (a gold Trowel). In the absence of the T.·. P.·. and Deputy, you will assume their duties and take charge of the Lodge. It would be needless, my Brother, to remind you of the necessity of making yourself familiar with the duties of their offices as well as those of your own. The Trowel with which you are invested is a symbol of union, and is expressive of that union which should cement all G.·. E.·. P.·. and S.·. M.·. You represent an Ancient Brother to whom K.·. S.·. gave in charge all the workmen of the T.·. We look to the west for the well-being, peace, and harmony of the Craft.

Grand Marshal.—M.·. I.·. Deputy,—Permit me to present to you for installation Brother , V.·. J.·. G.·. W.·. Elect of this G.·. L.·.

M.·. I.·. Deputy.—My Ven. Brother,—You have been elected J.·. G.·. W.·. of this G.·. L.·. of P.·., and I with pleasure invest you with the jewel of your office (a Sword). With the duties of your station you are doubtless well acquainted. In the absence of your superior officers, you will preside over the Lodge. The Sword with which you are invested is to remind you that, although the sword of justice may overtake and punish the guilty traitor, yet it rewards the faithful and meritorious Brother.

You represent an Ancient Brother who was engaged in a difficult and dangerous undertaking. You will, like him, my Brother, let no difficulties or dangers deter you in the discharge of the duties of your office. Your station is on the R.·. of the S.·. G.·. W.·., in the W.·.

G.·. M.·.—M.·. I.·. Deputy,—I have the honor of presenting for installation Brother , G.·. K.·. of the S.·. Elect of this G.·. L.·.

M.·. I.·. Deputy.—Ven. Brother,—You have been elected G.·. K.·. of the S.·. of this G.·. L.·. of P.·., and as such I invest you with an Ivory Key, as a badge of your office. To you are intrusted the archives of the G.·. L.·., and they are with con-

fidence committed to your care. You represent our Ancient Brother G.·., whose father was a chief of the L.·.

G.·. M.·.—M.·. I.·. Deputy,—I have the pleasure of presenting to you for installation Brother , G.·. T.·. Elect of this G.·. L.·.

M.·. I.·. Deputy.—My Brother,—You have been elected T.·. of this G.·. L.·. of P.·., and I with pleasure invest you with the insignia of your office (a gold Key). With the duties of your station and the important trust committed to your care, you are fully acquainted. You represent an Ancient Brother to whom were intrusted the keys and treasure of the T.·. of K.·. S.·.; and, like him, may you faithfully discharge the duties of your office, and possess the full confidence of the T.·. P.·. G.·. M.·. and of your Brethren.

G.·. M.·.—M.·. I.·. Deputy,—I have the honor of presenting to you for installation Brother , Grand Secretary Elect of this G.·. L.·.

M.·. I.·. Deputy.—My Brother,—You have been elected Secretary of this G.·. L.·. of P.·., and as such I invest you with the emblem of your office (a gold Pen). A punctual attendance on the meetings of the G.·. L.·., and a correct record of all proceedings proper to be written, are indispensably necessary; and we trust the Brethren may find no cause to repent of their partiality in selecting you to fill this important station. As G.·. S.·., you are a witness to all *alliances* made with *virtue* and the *virtuous*.

If a Brother should go astray, you will produce the record of the *alliance* he has contracted, and use every endeavor to induce him to return to the paths of virtue; for "virtue unites what death cannot separate."

G.·. M.·.—M.·. I.·. Deputy,—Permit me to present for installation Brother , Grand Orator Elect of this G.·. L.·.

M.·. I.·. Deputy.—My Brother,—You have been elected Grand Orator of this G.·. L.·. of P.·., and I with pleasure invest you

with the jewel of your office (a Scroll). Your duty is to make discourses illustrative of the Order, and to explain the mysteries of Ineffable Masonry. You represent the learned Brother A.·. of olden times, who was deeply versed in ancient lore.

G.·. M.·.—M.·. I.·. Deputy,—I have the pleasure of presenting for installation Brother , G.·. M.·. of Ceremonies Elect of this Lodge.

M.·. I.·. Deputy.—My Brother,—You have been elected Grand Master of Ceremonies of this G.·. L.·. of P.·., and as such I have the pleasure of investing you with the insignia of your office (the Staff). Your duty is to assist the officers of your L.·. in the discharge of their duties. To your care the candidate, on his mystic way to perfection, is intrusted, and upon you in a great measure devolves the preservation of the ancient rites and ceremonies of the Order. An intimate acquaintance with them is, therefore, indispensably necessary.

And, while you, my Brother, conduct others, may you ever have a faithful leader at hand to guide you during your earthly pilgrimage and lead you through the dark valley of the shadow of death. Your station is in the N.·.

G.·. M.·.—M.·. I.·. Deputy,—I have the pleasure of presenting for installation Brother , G.·. H.·. B.·. Elect of this G.·. L.·.

M.·. I.·. Deputy.—My Brother,—You have been appointed G.·. H.·. B.·. of this G.·. L.·., and as such I have the pleasure of investing you with the jewel of your office (a Winged Rod). Your duty is to visit the sick and minister to the wants of indigent brethren. As the Almoner of this G.·. L.·., you will promptly go to the relief of those who may be in need of your services.

G.·. M.·.—M.·. I.·. Deputy,—I have the honor of presenting to you for installation Brother , G.·. C.·. G.·. Elect of this G.·. L.·.

M.·. I.·. Deputy.—My Brother,—You have been appointed G.·. C.·. G.·. of this G.·. L.·. of P.·., and I with pleasure in-

vest you with the emblem of your office (a Spear). To your care, my Brother, is intrusted the security of the L.·. and of the entrance to the S.·. V.·.; and may you be ever ready to suffer death rather than permit the valuable secrets intrusted to your care to be exposed to the eyes of the profane. On all occasions it is your duty to preserve order and decorum, and to assist the officers of the L.·. in the discharge of their duties. Upon you also devolves the accommodation and comfort of the members, and of extending a fraternal welcome to visiting Brethren. Finally, my Brother, LOOK WELL TO YOUR POST, so that when you apply for entrance to the S.·. V.·. above, the *flaming sword* may be turned aside, and you be admitted to that feast which will last forever.

G.·. M.·.—M.·. I.·. Deputy,—Permit me to present to you for installation Brother , Grand Tyler Elect of this L.·.

M.·. I.·. Deputy.—My Brother,—You have been appointed G.·. T.·. of this G.·. L.·. of P.·., and I with pleasure invest you with the jewel of your office (a Flaming Sword). It is your duty to guard with care and vigilance the entrance to the L.·., and allow no improper ingress or egress.

Your punctual attendance on the meetings of the L.·. is particularly required. And may you, my Brother, and may we all, be prepared at the approach of the Grand Tyler, Death, to leave this earthly Lodge, and, possessing the celestial password, gain admission into that Temple "not made with hands, eternal in the heavens."

Your station is at the entrance of the L.·. *Guard well your trust.*

M.·. I.·. Deputy.—T.·. P.·. G.·. M.·.,—The talents you have hitherto displayed, and the zeal and ability with which you have fulfilled the duties of the several stations heretofore intrusted to your care, have caused the Brethren of this Lodge to elevate you to the office of T.·. P.·. G.·. M.·. of this G.·. L.·. of P.·. Your intelligence and uprightness are a sure guaranty for the faithful performance of its duties. With the

assistance of your able and worthy officers, and of the Brethren of your Lodge, we trust that your task will prove a pleasant one, and redound to the honor of yourself, the Craft at large, and to the good of your fellow-men. The officers of the Supreme Council and the members generally of the A.·. and A.·. Scottish Rite, feel themselves under deep and lasting gratitude for the zeal, energy, and devotion to the cause of genuine Free Masonry manifested in the administration of the affairs of this G.·. L.·. of P.·. I but express their sentiments in saying that we have full confidence in its future prosperity and usefulness in the able hands of those to whom its welfare is now intrusted.

You are doubtless aware, my Venerable and Sublime Brother, that the welfare and prosperity of a Lodge depend upon the energy and zeal of the T.·. P.·. G.·. M.·. and the co-operation of the officers and members of the Lodge. As you move in the good work, they should cheerfully follow and aid you in carrying it out. Impress upon their minds the many valuable lessons they have been taught in the degrees of Ineffable Masonry. Urge them to a more careful study of its mysteries, a more assiduous cultivation of its noble principles, and the diligent practice of its many virtues. Finally, my Brother, let me earnestly recommend to you the strictest care in the admission of members to the S.·. V.·.: let none enter but such as will stand the most scrutinizing tests. If tried and found wanting, let them go back and *continue their travels* until they are better fitted for *Perfection*. By admitting none but the good and true, your beautiful Temple will be the abode of peace and love. And when your work on earth is finished, when old age approaches, and man's strength decays, and your sun is setting in the West, may the reflected splendors of a virtuous and useful life gild your departing moments with loving tints of hope, and close your career with peace, harmony, and love.

(To the Lodge.)

M.·. I.·. Deputy.—My Brethren,—Such is the nature of our institution that some govern and teach, whilst others listen

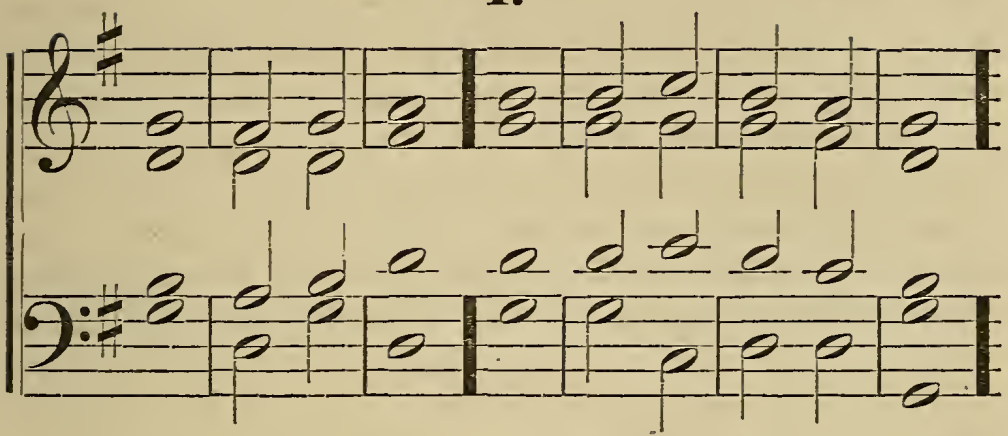
and obey. With subordination, there is order, harmony, and unanimity; without it, all is anarchy and confusion. Your officers may be faithful in the discharge of their official duties and with zeal urge on the good work; but to be successful they must have your co-operation and support. The love and interest you feel for the welfare of our glorious Institution will, I trust, make that duty your greatest pleasure. Honor the patriarchal government of our Order, respect its time-honored traditions, and adhere to its precepts. Prominent among the beauties of Ineffable Masonry is its harmonizing influence upon discordant elements, bringing all its members into a unity of feeling and action, cementing them together as one man, and forming a spiritual Temple delightful to the eye of every enlightened mind. In the language of the Psalmist, "Behold how good and how pleasant it is for brethren to dwell together in unity!"

Brotherly love and charity are fundamental principles of our Order; it is the office of Ancient Masonry to draw out these attributes, and, by inculcating them to its votaries, bring them to a full performance of the duties they owe to God, their neighbor, and themselves. The genuine principles of Free Masonry have been and are the same in all ages and places of the world. Time, nations, and tongues may modify its rituals and clothe it in other garbs, yet its principles are unchanging and unchangeable; it brings together those of different tongues, creeds, and parties, and enables them to discharge the duties they may owe to their respective associations without violating the rights of others, or interfering with their duties as men and Masons. May peace and unity ever reign among you! By acts of charity and kindness seek to brighten the chain of friendship; and may "the Lord bless you and keep you; the Lord make his face to shine upon you, and be gracious unto you; the Lord lift up his countenance upon you, and give you peace."

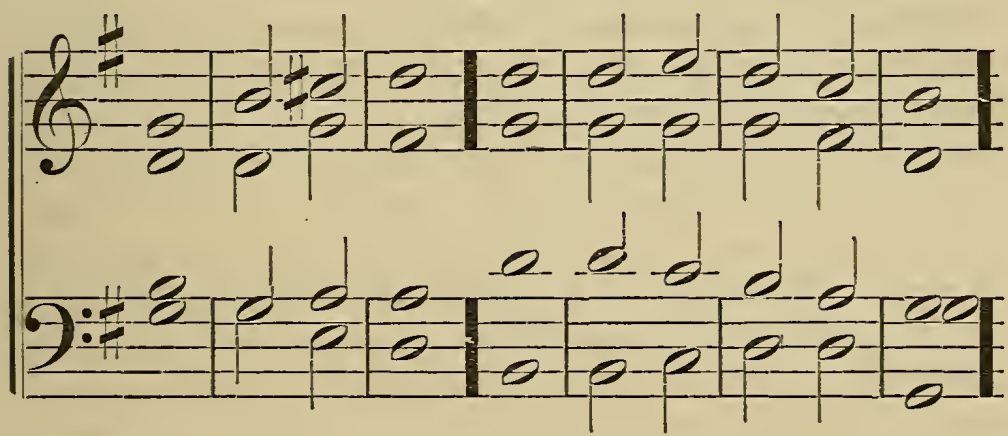
GLORIFICATION.

DAY.

I.



II.



III.

I.

Glory be to | God in the | highest,
And on earth | peace, among | men good | will.
We give thee thanks, O Lord | God Al- | mighty,
Who art, and who | wast, and who | art to | come.

II.

O Lord, the Alpha | and the O- | mega,
The beginning and the | end, the | First and the | Last;
The everlasting Father, The only-begotten Son | Jesus | Christ,
The Word Incarnate, The Holy | Spirit, The | Comfort- | er.

III.

Thou art | worthy, O] Lord,
To receive glory, and | honor, and | power;
For thou hast cre- | ated all | things,
And through thy will they are and | were cre- | ated.
Who will not fear | thee, O | Lord,
And glorify thy Name? for thou a- | lone art | holy.

II.

Great and marvellous are thy works, O | Lord | God Al- | mighty!
Just and true are thy | ways, Thou | King of | saints!

I.

Amen: Blessing, and | glory, and wisdom,
And thanksgiving, and | honor, | and power, and | might,
Be | unto our | God
For | ever and | ever. A- | MEN.

PRAYER.

Most holy and glorious Lord our God! Thou who dwellest between the cherubim, and art known in the heavens and upon the earth by thy name Jah: we approach thee with reverence and awe, humbly imploring thy blessing upon the officers and brethren of this G.·. L.·. of P.·. . Fill their hearts, we beseech thee, with thy love and fear; make them steadfast in thy service and true to their *obligations;* may the incense upon their altars prove an acceptable sacrifice unto thee; may they admit none into their sacred retreat but those of one heart and of one mind, and whose chief desire it is to acknowledge thee as their Father. May they love, honor, and obey thee, and love one another "even as thou lovest us." Finally, when the time of our labor is drawing to a close, enable us by thy love to pass joyfully through the dark valley of the shadow of death, bless us, and receive us for thy Name's sake. Amen.

(ORATION, or FEAST.)

Ceremonies and Charges

UPON

INSTALLING THE OFFICERS AND CONSTITUTING A COUNCIL OF PRINCES OF JERUSALEM.

NOTE.—The ceremonies being conducted in the same manner as in the installation of the officers of a G.·. L.·. of P.·., all that part in which it is only necessary to substitute the appropriate titles and make a slight change in the phraseology has been omitted.

CHARGE TO A SOV. P.·. G.·. M.·. OF A COUNCIL OF P.·. OF J.·.

Sov. P.·.,—Having given your assent to the regulations and requirements prescribed by the Supreme Council of S.·. G.·. I.·. G.·. for this jurisdiction, by the high powers in me vested, I now constitute and create you Most Equitable S.·. P.·. G.· Master of Council of P.·. of J.·., and invest you with the jewel of your office (a Hand of Justice, and Balance in equipoise). It should remind you that the hand of justice should guide you in your decisions, and that equity should distinguish you in all your actions. Receive this Sceptre and Gavel, the prerogatives of your station, and an emblem of your right and power to govern. The robes with which you are invested are to remind you of the royal origin of the grade. The Crown with which you are adorned is a symbol of your princely station.

By this Charter, which you will take in your especial charge, you are authorized to open and work in a C.·. of K.·. of the E.·. and a C.·. of P.·. of J.·. You will also receive in charge the "Book of the Law," the great light of Masonry. "May it guide you to all truth," and, like Z.·. of ancient times, whose station you now fill, may you ever love truth. "For it is

mighty, and will prevail; it is pure, and maketh wise the simple," and is the object of every good man's search.

CHARGE TO THE G.·. H.·. P.·.

Illustrious Prince,—You have been elected G.·. H.·. P.·. and Deputy S.·. P.·. G.·. M.·. of this Council of P.·. of J.·.; and I have the pleasure of investing you with the emblem of your office (a Circle surrounding a Delta). It denotes the eternity of the S.·. G.·. A.·. O.·. T.·. U.·., and should remind you of the sacred character of your office. You are to conduct the religious services of this Council, and to assist the S.·. P.·. G.·. M.·. in the discharge of his duties, and, in his absence, to preside You are doubtless aware of the responsibility of your station and the importance of the trust committed to your care.

As the representative of the G.·. H.·. P.·. of the Temple of S.·., you are now invested with the mitre and robes of your office.

The mitre is the symbol of intelligence and wisdom, and should remind you that "the fear of the Lord is the beginning of wisdom."

The various colors of the robes you wear are emblematic of the virtues which should adorn and beautify the mind and grace your conduct through life.

CHARGE TO SENIOR AND JUNIOR G.·. WARDENS.

Illustrious Princes,—You have been elected Senior and Junior G.·. Wardens of this Council, and as such I with pleasure invest you with the jewels of your station (jewel of S.·. W.·., Pillar of Strength, and Shield,—of J.·. W.·., the Compasses resting upon the segment of a circle) as Princes of Judah and of Benjamin. You have the charge of your respective Tribes, and are to lead them forth in the great and glorious work of rebuilding the Temple of your God, with the *Trowel* in one hand and the *Sword* in the other. Press forward in the great work, and, "turning neither to the right nor to the left, in all your actions have eternity in view." In the hour of affliction, of difficulty, or of danger, be ever to your brethren a pillar of

strength, a shield of defence, and a compass by which they may be enabled to walk correctly through the journey of life.

CHARGE TO THE G.·. K.·. OF THE S.·.

Val. Prince,—You have been elected G.·. K.·. of the S.·. of this Council of P.·. of J.·., and as such I have the pleasure of investing you with the jewel of your office. To you are intrusted the Archives of this Council, and they are with confidence committed to your care.

CHARGE TO GRAND TREASURER AND SECRETARY.

Val. Princes,—You have been elected Grand Treasurer and Grand Secretary of this Council of P.·. of J.·., and I now have the honor of investing you with the insignia of your office (jewel of G.·. T.·., an oblong Square and Vase,—of the G.·. S.·., a Balance in equipoise). As Prince of the Temple, guard well her treasures.

As Prince of the Law, look well to the equity of your judgments. "To the faithful and upright prince shall be awarded an unfading crown of glory."

CHARGE TO THE GRAND MASTER OF CEREMONIES.

Val. Prince,—You have been elected Grand Master of Ceremonies of this Council of P.·. of J.·., and as such I invest you with the jewel of your office (the Trowel and Plumb). As Prince of the workmen, it is your province to see that none but perfect materials are used in our sacred edifice. The beauty, harmony, and order of the works of this C.·. depend much upon the manner in which you fulfil the duties of your office. *Look well to your charge.*

CHARGE TO THE GRAND MASTER OF ENTRANCES.

Val. Prince,—You have been elected G.·. M.·. of the E.·. of this Council, and I have the pleasure of investing you with the badge of your office (a Spear). As Prince of the G.·., the safety and security of the C.·. is committed to your care. The zeal and energy you have hitherto displayed render it unnecessary for me to point out the many duties of your office. "*Guard well your trust.*"

CHARGE TO THE GRAND TYLER.

Val. Prince,—You have been elected Grand Tyler of this C.·. of P.·. of J.·., and as such I now invest you with the jewel of your office (a Flaming Sword): it is to remind you of the jealous care with which you should guard the entrance to this Council, and the zeal you should display in the discharge of the various duties of your office. "*Look well to your post.*"

DECLARATION, RESPONSE, AND INVOCATION, AFTER THE INSTALLATION OF THE OFFICERS.

M.·. I.·. Deputy.—Valiant Knights and Prince Masons,—Do you acknowledge the authority of the officers I have established over this Council?

(Applaud, and respond, "We acknowledge them.")

M.·. I.·. Deputy.—Do you promise them obedience?

(*Respond*, "We promise.")

M.·. I.·. Deputy.—By virtue of the high powers in me vested, I now declare Council of Princes of J.·. regularly constituted, and its officers duly installed. "May the blessings of Heaven rest upon you, and may you prosper in all your works." May the glorious work of re-edification commence, and may the rubbish of error and vice be removed from your midst. May the robes with which you are invested remind you that, as they are emblematic of Divine truth, love, and wisdom, so should you, by an upright walk and conversation, by purity of heart, a charitable disposition, and a good life, erect in your hearts a Temple for the worship of the Lord God of heaven and earth, our Adonai.

CHARGES UPON INSTALLING THE OFFICERS OF A CHAPTER OF ROSE-CROIX DE H.·. R.·. D.·. M.·.

(See NOTE, *ante*, p. 266.)

CHARGE TO THE M.·. W.·. AND P.·. MASTER.

Respectable and P.·. Knight,—You have been elected M.·. W.·. and P.·. M.·. of this Chapter of Rose + Masons; and, having full confidence that you will to the best of your abilities discharge the duties of your station, I now with pleasure invest you with the insignia of your office (a gold Star, with seven points; in the centre the letter J.·., surrounded by the letters F.·. H.·. C.·.). It is the symbol of wisdom, and emblematic of the blazing star that guided the wise men of the East to the place of the Saviour's nativity. The letter J.·. in the centre is to remind you of Him who said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." The letters F.·. H.·. C.·. are emblematic of the three great attributes of Christian Masonry,—faith, hope, and charity,—and should remind you that it is your duty to teach your brethren to love one another, and so to live that, when death shall cover them with his dark mantle, the blazing star may be their guide "to a heavenly mansion,—that house not made with hands, eternal in the heavens."

CHARGE TO THE S.·. W.·.

M.·. E.·. and P.·. Knight,—You have been elected M.·. E.·. S.·. W.·. of this Chapter of Rose + Masons; and I now have the pleasure of investing you with the jewel of your office (a gold Triangle, with a red enamelled cross in the centre). The triangle is a symbol of the Divine Trinity. The red cross is emblematic of our Lord and Saviour Jesus Christ, and is the symbol of Christian Masonry.

Your duty is to assist the M.·. W.·. in the discharge of his duties, and to preside in his absence. Your preferment by your brethren is a sufficient evidence of your competence to

fill this important station; and, as your column is an emblem of strength, may you ever be to your Chapter a pillar of strength; and, in the hour of sorrow and gloom, may you be the strength and support of your brethren, and be the means of leading them to Him whose insignia you now wear upon your breast.

CHARGE TO THE J.·. W.·.

M.·. E.·. and P.·. Knight,—You have been elected M.·. E.·. J.·. W.·. of this Chapter of Rose + de H-R-D-M; and I now have the honor of investing you with the jewel of your office (gold Compasses, resting upon the Square). It is a symbol of perfection, and emblematic of the unition of that love and truth which are represented by F.·. H.·. C.·. Your duty is to assist the M.·. W.·. and S.·. W.·. in the discharge of their duties, and, in their absence, to preside. And, as your column is an emblem of beauty, may you by a faithful discharge of the duties of your office, and upright walk and a good life, teach your brethren the beauty of holiness, and that true charity consists in love to God and man.

CHARGE TO GRAND TREASURER AND SECRETARY.

R.·. and P.·. Knights,—You have been elected Grand Treasurer and Grand Secretary of this Chapter; and as such I have the pleasure of investing you with the insignia of your office. With the duties of your stations, and the important trusts committed to your care, you are fully acquainted; and we trust the brethren may find no cause to repent of their partiality in selecting you to fill these important stations.

CHARGE TO THE MASTER OF CEREMONIES.

R.·. and P.·. Knight,—You have been elected Master of Ceremonies of this Chapter; and as such I have the pleasure of investing you with the emblem of your office (the Staff), a symbol of power. It should remind you that you are to support your superior officers in the discharge of their duties, and that to you is intrusted the support of the *weary pilgrim* when in difficulty and danger, and to lead him out of dark and

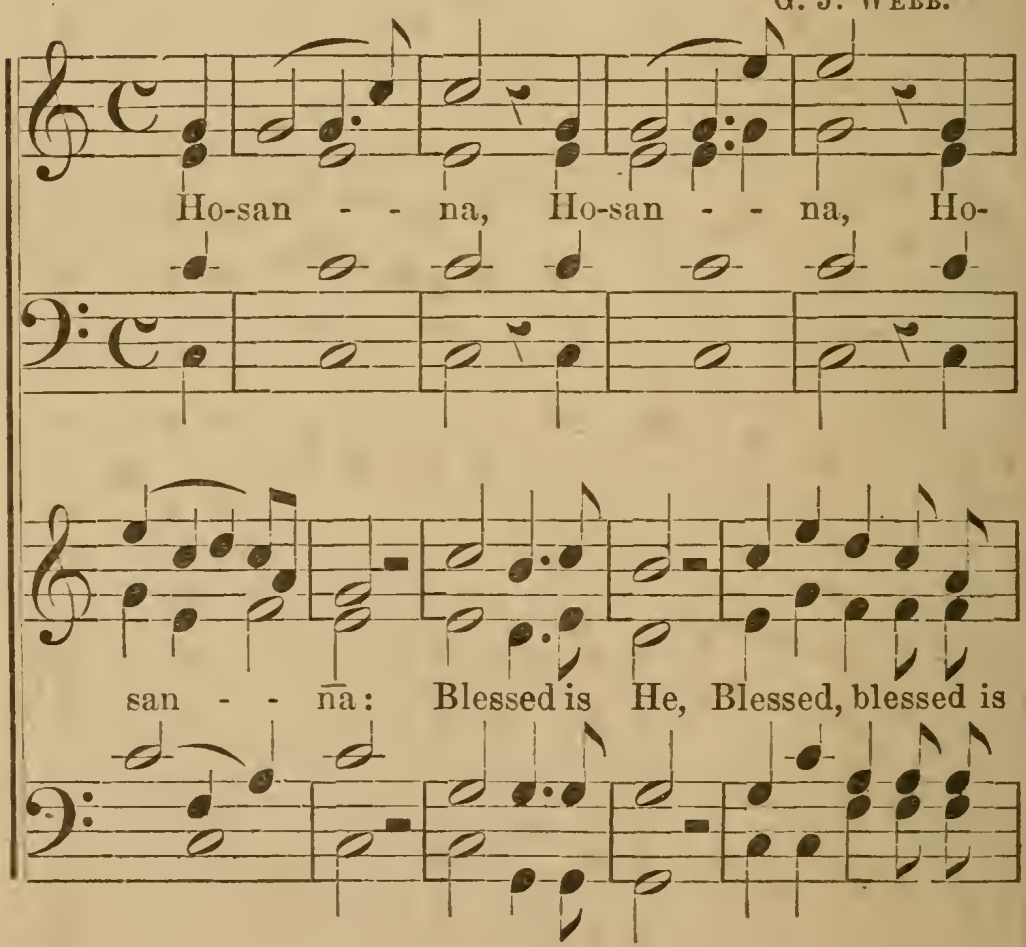
dismal places. Your station is in the N.·.; and, like the North Star to the mariner, may you be a sure guide to your brethren, and, like the Psalmist, may you be enabled to say, "I will fear no evil, for THOU art with me; thy rod and thy staff, they comfort me."

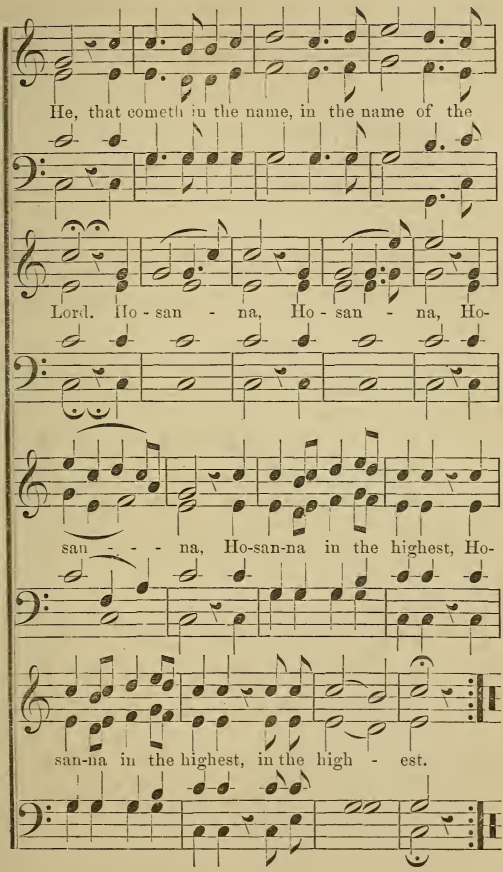
CHARGE TO THE CAPTAIN OF THE GUARD.

R.·. and P.·. Knight,—You have been elected C.·. of the G.·. of this Chapter; and as such I have the pleasure of investing you with the jewel of your office (a Spear). It is emblematic of the warfare waged by truth against error, and should remind you that, as none but the good and true are permitted to enter the portals of Heaven, it is your duty to see that none but the worthy are permitted to penetrate the mysteries of your Chapter.

ANTHEM.

G. J. WEBB.




He, that cometh in the name, in the name of the
Lord. Ho - san - na, Ho - san - na, Ho-
san - - - na, Ho-san-na in the highest, Ho-
san-na in the highest, in the high - est.

TRIUMPHAL CHORUS.

AIR.—"Suoni la tromba."

Raise the glad voices of triumph,
No longer shall tyrants enslave us,
Lo! he is coming to save us,
  Judah's lion to save.
Crown him with garlands of laurel,
Clothe him in raiment of honor,
Welcome to Salem our brother,
  Zerubbabel the brave.

Hosanna! Warmly we welcome our brother,
  Zerubbabel the brave.

Welcome the day of rebuilding,
The chief whom we honor shall lead us.
The prayers of the righteous shall aid us,
  Once more is Judah free.
And on the mountain so holy,
Our Temple shall rise to the Lord.
In Zion his name be adored;
  To him bend the knee.

Hosanna! In Zion our God be adored,
  To him bend the knee.

Glory to God in the highest,
He leads us from bondage and night,
He brings us to freedom and light,
  His name shall be adored.
And on the bells of the horses,
Shall be written in letters of gold,
And again shall be sung as of old:
  Holiness to the Lord!

Hosanna! Once more we will sing as of old,
  Holiness to the Lord!

CALENDAR

FOR THE HEBREW YEARS

5622–5660;

BEING ALSO FOR THE YEARS OF OUR LORD

1861–1900.

INEFFABLE Freemasons have been accustomed to date all their acts and instruments relating to the Ancient Accepted Scottish Rite, after the manner of the Jews, according to the Hebrew calendar. The Judaic year is luni-solar; being governed in its length as nearly as possible by the time taken by the earth in its revolution round the sun, and in its division into lunar months, which accord as well as they can with the time that the moon requires in passing around the earth. A lunation occupies about 29 days, 12 hours, and 44 minutes: therefore, as each day, and consequently each month, commences and terminates at midnight, some months must have 29 days only, and others 30 days. And again: as twelve lunar months do not fill the whole space of time of a solar year by about eleven days, some years must have thirteen months. The Jews commenced the year at two different periods. The ecclesiastical year began in the month Nisan, on or immediately after the new moon following the vernal equinox, and regulated the time of their religious fasts and festivals: the civil year began in the month Tisri, as near as possible to the occurrence of the new moon after the autumnal equinox, and was used in all their civil, legal, and historical matters, and is the year used in the calendar adopted by ineffable Freemasons.

The months, with the number of days in each, are,—

1. Tisri, or Tischri	30 days.	7. Nisan, or Abib	30 days.
2. Marchesvan, Chesvan, or Bul	29 or 30 "	8. Ijar, Jyar, or Zius . .	29 "
3. Chisleu, or Kislev .	29 or 30 "	9. Sivan	30 "
4. Thebet, or Tebeth . . .	29 "	10. Thammuz, or Tamuz .	29 "
5. Sebat, or Schebat . . .	30 "	11. Ab	30 "
6. Adar	29 "	12. Elul	29 "
(*Veadar*, or *W'adar* . .	29 ")	and in intercallary years	30 "

The intercallary month Veadar (second Adar) occurs only in years

having thirteen months. Owing to the difference in the length of some of the months (Marchesvan, Chisleu, and Elul), a year of twelve months may contain 353, 354, or 355 days; and a year of thirteen months, 383, 384, or 385 days.

To find the Jewish year corresponding with a given year of our Lord, add 3760 to the portion of the year preceding the first day of the month Tisri, and 3761 to the remainder of the year.

In a cycle of nineteen years, the 3d, 6th, 8th, 11th, 14th, 17th, and 19th have thirteen months, and the remaining twelve have twelve months each. The year of this cycle is determined by the remainder, after dividing the year A.·.M.·. by 19.

The five following pages contain the Hebrew calendar for ten years from 1 Tisri A.·.M.·. 5622 (5 September, A. D. 1861), indicating the first and last days of each Hebrew month, with the corresponding days of the Christian year, and the first day of each month of the Gregorian calendar, and its corresponding day in the Hebrew calendar. The succeeding pages, commencing with the 297th Hebrew cycle, which begins on 1 Tisri A.·.M.·. 5625 (1st of October, A. D. 1864), shows the first day of each Hebrew month for the remaining part of the century.

The Jews celebrate certain days in each year by feasts. The following are the most important to be known by Freemasons:—

Feast of the Passover	celebrated	15	Nisan.
Morrow of the Passover	"	16	"
End of the Passover	"	22	"
Feast of Pentecost	"	6	Sivan.
Feast for the New Year	"	1	Tisri.
Feast of Tabernacles	"	15	"
Feast of Palms	"	21	"
End of the Feast of Tabernacles	"	22	"
Rejoicing for the Discovery of the Law	"	23	"
Consecration of the Temple	"	25	Chisleu.

Ineffable Freemasons observe certain other days, some of which are favorably regarded by the Jews, as —

The Feast commemorative of the Reconstruction of the Temple, 23d of Adar.
Feast commemorative of the Return from Babylon, 20 Thebet.
Days of the Vernal and Autumnal Equinoxes.

They also, in the various grades of Freemasonry, observe Easter Day, which occurs 27 March, 1864; 16 April, 1865; 1 April, 1866; 21 April, 1867; 12 April, 1868; 28 March, 1869; 17 April, 1870; and 9 April, 1871; Christian Pentecost, or Whit-Sunday, the 50th day or 7th Sunday after Easter Day; the Day of St. John the Baptist, 24 June; All-Saints' Day, 1 November; Christmas Day, 25 December; and the Day of St. John the Evangelist, 27 December.

A.·.M.·. 5622,—385 *Days.*

1	Tisri*	5 Sept.,	1861.
27	"	1 Oct.,	"
30	"	4 "	"
1	Marchesvan	5 "	"
28	"	1 Nov.,	"
30	"	3 "	"
1	Chisleu	4 "	"
28	"	1 Dec.,	"
30	"	3 "	"
1	Thebet	4 "	"
29	"	1 Jan.,	1862.
1	Sebat	2 "	"
30	"	31 "	"
1	Adar	1 Feb.,	"
29	"	1 March,	"
30	"	2 "	"
1	Veadar	3 "	"
29	"	31 "	"
1	Nisan	1 April,	"
30	"	30 "	"
1	Ijar	1 May,	"
29	"	29 "	"
1	Sivan	30 "	"
3	"	1 June,	"
30	"	28 "	"
1	Thammuz	29 "	"
3	"	1 July,	"
29	"	27 "	"
1	Ab	28 "	"
5	"	1 Aug.,	"
30	"	26 "	"
1	Elul	27 "	"
6	"	1 Sept.,	"
29	"	24 "	"

* The ecclesiastical year begins six months earlier.

A.·.M.·. 5623,—354 *Days.*

1	Tisri	25 Sept.,	1862.
7	"	1 Oct.,	"
30	"	24 "	"
1	Marchesvan	25 "	"
8	"	1 Nov.,	"
29	"	22 "	"
1	Chisleu	23 "	"
9	"	1 Dec.,	"
30	"	22 "	"
1	Thebet	23 "	"
10	"	1 Jan.,	1863.
29	"	20 "	"
1	Sebat	21 "	"
12	"	1 Feb.,	"
30	"	19 "	"
1	Adar	20 "	"
10	"	1 March,	"
29	"	20 "	"
1	Nisan	21 "	"
12	"	1 April,	"
30	"	19 "	"
1	Ijar	20 "	"
12	"	1 May,	"
29	"	18 "	"
1	Sivan	19 "	"
14	"	1 June,	"
30	"	17 "	"
1	Thammuz	18 "	"
14	"	1 July,	"
29	"	16 "	"
1	Ab	17 "	"
16	"	1 Aug.,	"
30	"	15 "	"
1	Elul	16 "	"
17	"	1 Sept.,	"
29	"	13 "	"

A.·.M.·. 5624,—383 *Days.*

1	Tisri	14 Sept.,	1863.
18	"	1 Oct.,	"
30	"	13 "	"
1	Marchesvan	14 "	"
19	"	1 Nov.,	"
29	"	11 "	"
1	Chisleu	12 "	"
20	"	1 Dec.,	"
29	"	10 "	"
1	Thebet	11 "	"
22	"	1 Jan.,	1864.
29	"	8 "	"
1	Sebat	9 "	"
24	"	1 Feb.,	"
30	"	7 "	"
1	Adar	8 "	"
23	"	1 March,	"
30	"	8 "	"
1	Veadar	9 "	"
24	"	1 April,	"
29	"	6 "	"
1	Nisan	7 "	"
25	"	1 May,	"
30	"	6 "	"
1	Ijar	7 "	"
26	"	1 June,	"
29	"	4 "	"
1	Sivan	5 "	"
27	"	1 July,	"
30	"	4 "	"
1	Thammuz	5 "	"
28	"	1 Aug.,	"
29	"	2 "	"
1	Ab	3 "	"
30	"	1 Sept.,	"
1	Elul	2 "	"
29	"	30 "	"

A.·.M.·. 5625,—355 *Days.*

1	Tisri	1 Oct.	1864.
30	"	30 "	"
1	Marchesvan	31 "	"
2	"	1 Nov.,	"
30	"	29 "	"
1	Chisleu	30 "	"
2	"	1 Dec.,	"
30	"	29 "	"
1	Thebet	30 "	"
3	"	1 Jan.,	1865.
29	"	27 "	"
1	Sebat	28 "	"
5	"	1 Feb.,	"
30	"	26 "	"
1	Adar	27 "	"
3	"	1 March,	"
29	"	27 "	"
1	Nisan	28 "	"
5	"	1 April,	"
30	"	26 "	"
1	Ijar	27 "	"
5	"	1 May,	"
29	"	25 "	"
1	Sivan	26 "	"
7	"	1 June,	"
30	"	24 "	"
1	Thammuz	25 "	"
7	"	1 July,	"
29	"	23 "	"
1	Ab	24 "	"
9	"	1 Aug.,	"
30	"	22 "	"
1	Elul	23 "	"
10	"	1 Sept.,	"
29	"	20 "	"

A. D. 1864 is a Leap-Year.

A.·.M.·. 5626,—354 *Days.*

1	Tisri	21 Sept.,	1865.
11	"	1 Oct.,	"
30	"	20 "	"
1	Marchesvan	21 "	"
12	"	1 Nov.,	"
29	"	18 "	"
1	Chisleu	19 "	"
13	"	1 Dec.,	"
30	"	18 "	"
1	Thebet	19 "	"
14	"	1 Jan.,	1866.
29	"	16 "	"
1	Sebat	17 "	"
16	"	1 Feb.,	"
30	"	15 "	"
1	Adar	16 "	"
14	"	1 March,	"
29	"	16 "	"
1	Nisan	17 "	"
16	"	1 April,	"
30	"	15 "	"
1	Ijar	16 "	"
16	"	1 May,	"
29	"	14 "	"
1	Sivan	15 "	"
18	"	1 June,	"
30	"	13 "	"
1	Thammuz	14 "	"
18	"	1 July,	"
29	"	12 "	"
1	Ab	13 "	"
20	"	1 Aug.,	"
30	"	11 "	"
1	Elul	12 "	"
21	"	1 Sept.,	"
29	"	9 "	"

A.·.M.·. 5627,—385 *Days.*

1	Tisri	10 Sept.,	1866.
22	"	1 Oct.,	"
30	"	9 "	"
1	Marchesvan	10 "	"
23	"	1 Nov.,	"
30	"	8 "	"
1	Chisleu	9 "	"
23	"	1 Dec.,	"
30	"	8 "	"
1	Thebet	9 "	"
24	"	1 Jan.,	1867.
29	"	6 "	"
1	Sebat	7 "	"
26	"	1 Feb.,	"
30	"	5 "	"
1	Adar	6 "	"
24	"	1 March,	"
30	"	7 "	"
1	Veadar	8 "	"
25	"	1 April,	"
29	"	5 "	"
1	Nisan	6 "	"
26	"	1 May,	"
30	"	5 "	"
1	Ijar	6 "	"
27	"	1 June,	"
29	"	3 "	"
1	Sivan	4 "	"
28	"	1 July,	"
30	"	3 "	"
1	Thammuz	4 "	"
29	"	1 Aug.,	"
1	Ab	2 "	"
30	"	31 "	"
1	Elul	1 Sept.,	"
29	"	29 "	"

A.·.M.·. 5628,—353 *Days.*				A.·.M.·. 5629,—354 *Days.*			
1	Tisri	30	Sept., 1867.	1	Tisri	17	Sept., 1868.
2	"	1	Oct., "	15	"	1	Oct., "
30	"	29	" "	30	"	16	" "
1	Marchesvan	30	" "	1	Marchesvan	17	" "
3	"	1	Nov., "	16	"	1	Nov., "
29	"	27	" "	29	"	14	" "
1	Chisleu	28	" "	1	Chisleu	15	" "
4	"	1	Dec., "	17	"	1	Dec., "
29	"	26	" "	30	"	14	" "
1	Thebet	27	" "	1	Thebet	15	" "
6	"	1	Jan., 1868.	18	"	1	Jan., 1869.
29	"	24	" "	29	"	12	" "
1	Sebat	25	" "	1	Sebat	13	" "
8	"	1	Feb., "	20	"	1	Feb., "
30	"	23	" "	30	"	11	" "
1	Adar	24	" "	1	Adar	12	" "
7	"	1	March, "	18	"	1	March, "
29	"	23	" "	29	"	12	" "
1	Nisan	24	" "	1	Nisan	13	" "
9	"	1	April, "	20	"	1	April, "
30	"	22	" "	30	"	11	" "
1	Ijar	23	" "	1	Ijar	12	" "
9	"	1	May, "	20	"	1	May, "
29	"	21	" "	29	"	10	" "
1	Sivan	22	" "	1	Sivan	11	" "
11	"	1	June, "	22	"	1	June, "
30	"	20	" "	30	"	9	" "
1	Thammuz	21	" "	1	Thammuz	10	" "
11	"	1	July, "	22	"	1	July, "
29	"	19	" "	29	"	8	" "
1	Ab	20	" "	1	Ab	9	" "
13	"	1	Aug., "	24	"	1	Aug., "
30	"	18	" "	30	"	7	" "
1	Elul	19	" "	1	Elul	8	" "
14	"	1	Sept., "	25	"	1	Sept., "
29	"	16	" "	29	"	5	" "

A. D. 1868 is a Leap-Year.

A.·.M.·. 5630,—385 *Days.*

1	Tisri	6	Sept., 1869.
26	"	1	Oct., "
30	"	5	" "
1	Marchesvan	6	" "
27	"	1	Nov., "
30	"	4	" "
1	Chisleu	5	" "
27	"	1	Dec., "
30	"	4	" "
1	Thebet	5	" "
28	"	1	Jan., 1870.
29	"	2	" "
1	Sebat	3	" "
30	"	1	Feb., "
1	Adar	2	" "
28	"	1	March, "
30	"	3	" "
1	Veadar	4	" "
29	"	1	April, "
1	Nisan	2	" "
30	"	1	May, "
1	Ijar	2	" "
29	"	30	" "
1	Sivan	31	" "
2	"	1	June, "
30	"	29	" "
1	Thammuz	30	" "
2	"	1	July, "
29	"	28	" "
1	Ab	29	" "
4	"	1	Aug., "
30	"	27	" "
1	Elul	28	" "
5	"	1	Sept., "
29	"	25	" "

A.·.M.·. 5631,—355 *Days.*

1	Tisri	26	Sept., 1870.
6	"	1	Oct., "
30	"	25	" "
1	Marchesvan	26	" "
7	"	1	Nov., "
30	"	24	" "
1	Chisleu	25	" "
7	"	1	Dec., "
30	"	24	" "
1	Thebet	25	" "
8	"	1	Jan., 1871.
29	"	22	" "
1	Sebat	23	" "
10	"	1	Feb., "
30	"	21	" "
1	Adar	22	" "
8	"	1	March, "
29	"	22	" "
1	Nisan	23	" "
10	"	1	April, "
30	"	21	" "
1	Ijar	22	" "
10	"	1	May, "
29	"	20	" "
1	Sivan	21	" "
12	"	1	June, "
30	"	19	" "
1	Thammuz	20	" "
12	"	1	July, "
29	"	18	" "
1	Ab	19	" "
14	"	1	Aug., "
30	"	17	" "
1	Elul	18	" "
15	"	1	Sept., "
29	"	15	" "

A.·.M.·.	A.·.D.·.	Tisri.	Marches-van.	Chisleu.	Thebet.	A.·.D.·.	Sebat.
5625	1864	Oct. 1	Oct. 31	Nov. 30	Dec. 30	1865	Jan. 28
5626	1865	Sept. 21	" 21	" 19	" 19	1866	" 17
5627	1866	" 10	" 10	" 9	" 9	1867	" 7
5628	1867	" 30	" 30	" 28	" 27	1868	" 25
5629	1868	" 17	" 17	" 15	" 15	1869	" 13
5630	1869	" 6	" 6	" 5	" 5	1870	" 3
5631	1870	" 26	" 26	" 25	" 25	1871	" 23
5632	1871	" 16	" 16	" 14	" 13	1872	" 11
5633	1872	Oct. 3	Nov. 2	Dec. 1	" 31	1873	" 29
5634	1873	Sept. 22	Oct. 22	Nov. 21	" 21	1874	" 19
5635	1874	" 12	" 12	" 10	" 9	1875	" 7
5636	1875	" 30	" 30	" 29	" 29	1876	" 27
5637	1876	" 19	" 19	" 17	" 17	1877	" 15
5638	1877	" 8	" 8	" 7	" 7	1878	" 5
5639	1878	" 28	" 28	" 27	" 27	1879	" 25
5640	1879	" 18	" 18	" 16	" 16	1880	" 14
5641	1880	" 6	" 6	" 4	" 3	1881	" 1
5642	1881	" 24	" 24	" 23	" 23	1882	" 21
5643	1882	" 14	" 14	" 12	" 11	1883	" 9
5644	1883	Oct. 2	Nov. 1	" 30	" 30	1884	" 28
5645	1884	Sept. 20	Oct. 20	" 19	" 19	1885	" 17
5646	1885	" 10	" 10	" 9	" 9	1886	" 7
5647	1886	" 30	" 30	" 28	" 28	1887	" 26
5648	1887	" 19	" 19	" 17	" 16	1888	" 14
5649	1888	" 6	" 6	" 5	" 5	1889	" 3
5650	1889	" 26	" 26	" 24	" 24	1890	" 22
5651	1890	" 15	" 15	" 13	" 12	1891	" 10
5652	1891	Oct. 3	Nov. 2	Dec. 2	Jan. 1	1892	" 30
5653	1892	Sept. 22	Oct. 22	Nov. 20	Dec. 20	1893	" 18
5654	1893	" 11	" 11	" 10	" 10	1894	" 8
5655	1894	Oct. 1	" 31	" 29	" 28	1895	" 26
5656	1895	Sept. 19	" 19	" 18	" 18	1896	" 16
5657	1896	" 8	" 8	" 6	" 6	1897	" 4
5658	1897	" 27	" 27	" 26	" 26	1898	" 24
5659	1898	" 17	" 17	" 15	" 14	1899	" 12
5660	1899	" 5	" 5	" 3	" 3	1900	" 1

Adar.	Veadar.	Nisan.	Ijar.	Sivan.	Tham-muz.	Ab.	Elul.
Feb. 27		Mch. 28	April 27	May 26	June 25	July 24	Aug. 23
" 16		" 17	" 16	" 15	" 14	" 13	" 12
" 6	Mch. 8	April 6	May 6	June 4	July 4	Aug. 2	Sept. 1
" 24		Mch. 24	April 23	May 22	June 21	July 20	Aug. 19
" 12		" 13	" 12	" 11	" 10	" 9	" 8
" 2	Mch. 4	April 2	May 2	" 31	" 30	" 29	" 28
" 22		Mch. 23	April 22	" 21	" 20	" 19	" 18
" 10	Mch. 11	April 9	May 9	Juue 7	July 7	Aug. 5	Sept. 4
" 28		Mch. 29	April 28	May 27	June 26	July 25	Aug. 24
" 18		" 19	" 18	" 17	" 16	" 15	" 14
" 6	Mch. 8	April 6	May 6	June 4	July 4	Aug. 2	Sept. 1
" 26		Mch. 26	April 25	May 24	June 23	July 22	Aug. 21
" 14		" 15	" 14	" 13	" 12	" 11	" 10
" 4	Mch. 6	April 4	May 4	June 2	July 2	" 31	" 30
" 24		Mch. 25	April 24	May 23	Juue 22	" 21	" 20
" 13		" 13	" 12	" 11	" 10	" 9	" 8
Jan. 31	Mch. 2	" 31	" 30	" 29	" 28	" 27	" 26
Feb. 20		" 21	" 20	" 19	" 18	" 17	" 16
" 8	Mch. 10	April 8	May 8	June 6	July 6	Aug. 4	Sept. 3
" 27		Mch. 27	April 26	May 25	June 24	July 23	Aug. 22
" 16		" 17	" 16	" 15	" 14	" 13	" 12
" 6	Mch. 8	April 6	May 6	June 4	July 4	Aug. 2	Sept. 1
" 25		Mch. 26	April 25	May 24	June 23	July 22	Aug. 21
" 13		" 13	" 12	" 11	" 10	" 9	" 8
" 2	Mch. 4	April 2	May 2	" 31	" 30	" 29	" 28
" 21		Mch. 22	April 21	" 20	" 19	" 18	" 17
" 9	Mch. 11	April 9	May 9	June 7	July 7	Aug. 5	Sept. 4
" 29		Mch. 29	April 28	May 27	Juue 26	July 25	Aug. 24
" 17		" 18	" 17	" 16	" 15	" 14	" 13
" 7	Mch. 9	April 7	May 7	June 5	July 5	Aug. 3	Sept. 2
" 25		Mch. 26	April 25	May 24	June 23	July 22	Aug. 21
" 15		" 15	" 14	" 13	" 12	" 11	" 10
" 3	Mch. 5	April 3	May 3	June 1	July 1	" 30	" 29
" 23		Mch. 24	April 23	May 22	June 21	" 20	" 19
" 11		" 12	" 11	" 10	" 9	" 8	" 7
Jan. 31	Mch. 2	" 31	" 30	" 29	" 28	" 27	" 26

APPENDIX.

CONSTITUTIONAL AMENDMENTS

ADOPTED A.D. 1865.

Amend Article I. by striking out the following words at the end of the first sentence: "except during an election of a member to fill a vacancy therein," and add "as hereinafter set forth." Also strike out the word "Missouri," and insert the word "Wisconsin" in its stead. Also add to said Article the following, namely: "The Supreme Council shall be in executive session when electing members and performing such other duties as they may choose to perform in executive session."

The grade of Sovereign Grand Inspector-General shall be divided into three classes, namely: —

1. Emeritus Members of the Supreme Council. This class shall embrace all who, having been active members, have ceased to be such. They shall have the full rank and powers belonging to active membership, including the right to be present in Supreme Council, vote, and aid by their counsel and advice, even while in executive session, and only excepting from the powers of those who shall hereafter become active members, and subsequently Emeritus members, right to vote in Supreme Council. The Supreme Council may, by unanimous vote, also elevate to this grade such Sovereign Grand Inspectors-General, 33°, within and without the Jurisdiction, as shall have rendered distinguished services to the Rite; but such an election shall not entitle them to a vote.

2. Active Members, as aforesaid.

3. All others shall be called Honorary Members. They shall be entitled to seats in the Supreme Council when not in executive session, and shall be permitted to consult and deliberate upon matters appertaining to the general interests of the Rite.

Those who before the adoption of this amendment were hon-

orary members shall lose none of the rights they would have if this amendment had not been adopted, and shall be permitted to be in executive session except in elections of active members.

It is understood, however, that all hereafter elected accept the high honor, as a tribute to their worth, and upon the understanding and condition that they shall not exercise the other powers and prerogatives otherwise belonging to the grade or degree, and that their powers and privileges shall be subject to such revision and alteration as the Supreme Council may from time to time adjudge and determine.

Sovereign Grand Inspectors-General shall rank as follows: —

1st. M.·. P.·. Sov.·. Grand Commander; P.·. Lieut.·. Grand Commander, and other Officers and Deputies of the Supreme Council.

2d. Emeritus members, according to the highest office they have held in the Supreme Council.

3d. Active members of the Supreme Council.

4th. Present Honorary members.

5th. Future Honorary members.

Members of the above classes shall rank, where not otherwise provided for, according to the date of their degrees.

Amend Article IV. by striking out all after the word "election" in the third line, and inserting in the place thereof as follows, namely: "from among the Inspectors-General, 33°, Emeritus or Honorary."

Amend Article V. by striking out the words "more than" and "vacated," and inserting the word "rescind" in the place of the word "vacated."

Amend Article IX., relative to the duties of the Secretary-General, by inserting after the word "Jurisdiction," and before the last sentence, as follows: "He shall receive all moneys paid into the Supreme Council; keep a just and accurate account of the same, specifying from whom and on what account received, and shall pay them over to the Treasurer-General, taking his receipt therefor."

Amend Article XIII. by striking out all before the word "No," in the first line.

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